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THE REFORMED PROTESTANT, TENDING DIRECTLY

Atheisme, and all Impietie.

THIS TREATISE PROVES THAT THE REFORMATION the Romane Church pretended by Protestants, is indeed the Deformation of themselues, the Ruine of all Religion, and the Deuotion of goe like.

WITH FVRTHER FVRTHER INSTANCES HEREIN their denyall of Free-will, pretended certaintie of saluation and by their [illegible] doctrine [illegible] nation.

Written by

P. I. O.

Impius tamen rectum [illegible]

Printed in C[illegible]

S. Augvst. Lib. de Fide contra Manichæos, [illegible]. Quis non clamet stultum esse, præcepta dare [illegible] cui liberum non est quod præcipitur, facere: & iniquum esse eum damnare, cui non fuit potestas iussa complere? Et ideo iustitias & iniquitates miseri non [illegible]elliguni Deo [illegible] adscribebat. Sed quid verum est, & Dominum dare præcepta, & animas liberæ esse [illegible]ntiæ.

Chrysostomvs, Homil. 23. in [illegible] dicat, Deus nobis author malo[illegible]ersi [illegible]gentes defodi, quam Deum [illegible]nos.

Lib. de Gratia, & lib. Arbit. cap. 13. [illegible]malis, qui à iustis est; bona pro [illegible]bona pro bonis, qui à bonis & [illegible]mala pro bonis, qui à m[illegible]

THE EPISTLE DEDICATORIE To Man.

CVRTEOVS READER,

WHether Christian, Catholike, Protestant, Iew, Turke, or Pagan, I Dedicate this small Treatise to thee, because I offer it to MAN, the only reasonable creature vpon earth, whom I finde by late Nouelisme so greatly iniuried, as that therefore appeale, and make my complaint to all men, of what profession or sect soeuer. Vnder the pretence of *Reformation*, I finde the ancient Catholike much wronged by the moderne Protestant; the Protestant condemned by the later Puritaine; the Puritaine detested by the yonger Brownist, &c. The Brownist

niſt reiected and *Reformed* by th
lateſt Antitrinitarian, euery late
ſtill impugning and forſaking th
former, and that with this allurin
precept of a more *Refined Reforma
tion*. Now this ſo *Viperous* birth o
euery later Sectary thus murthering
his parent, this ſo implacable an
and deadly feaud amongſt Brethre
themſelues, and this ſo vnnatural
degenerate, and vnkinde *Going* ou
from their true and acknowledge
Mother, doe all of them depoſe, tha
euen by the light of naturall ſenc
and vnderſtanding, no ſmall iniuri
offered to MAN, conſidered on
as a reaſonable creature.

But what indeed doth more aſſi
milate vs vnto beaſtes, or rathe
(what is more brutiſh) then the de
priuing of our *Free-will* a gift ſo ad
mirable giuen to vs by God, as tha
greatneſſe thereof in it ſelfe de
ſerueth all due eſteeme, and the vſ
whereof is ſo frequent, as that it can
not be concealed. In regard of the
great

greatnesse, Saint *Gregorie Nisceno* (a) auoucheth it to *bee of all things that are in man, the best and the most excellent.* And for the generall & confessed vse thereof, let vs heare what Saint *Augustine* saith, whom of all the Fathers (b) *Caluine* in this question challengeth for his, *Neither heere* (saith (c) he, speaking of Free-will) *am I to search obscure bookes, from whence to learne, then no man deserueth disprasse or punishment, who doth not that which he cannot doe, doe not the shepheards sing these things in the mountaines, the Poets vpon the stages, the vnlearned at their meetings, the learned in their studies, Maisters in the Schooles, Bishops in Churches, and mankinde all ouer the world?* (d) *Yea this is so manifest,* Vt nulla doctorum paucitas, nulla indoctorum turba dissentiat, *That neither learned or vnlearned doe deny it. And* (e) [illegible] ner denieth it, is not a Catholike. [illegible] what greater affront can Protestants offer to MAN, then to [illegible]

(a) In Eccles. hom. 2. & hom. 4. Cant. & in Orat. Catech.

(b) Iust. lib. 2. cap. 2. sect. 4.

(c) Lib. de duabus Animabus cont. Manich.

(d) [illegible]

(e) [illegible]

priue him of that honor, which is duely exhibited vnto him by *Shepheards, Poets, Rustickes, Doctors, Maisters, Bishops, and all Mankinde?* And yet such is the ignorant impietie of these times, as that (t) *Luther, Caluine*, and their followers are guiltie of this foulest crime.

(t) In Assert. Art. 26. Caluin. Institut. lib. 3. cap. 23. sect. 7. 11.

But I would to God their iniquitie lay heere, as intended onely against *Adam*, much more tollerable then were it; but when I consider that it extendeth it selfe against God, directly impugning his *Iustice, Iustice*, and *Goodnesse*, then must I confesse that *Horrour and Astonishment* doth wholly possesse me: who would expect that any one professing to (u) affirme, that *God doth ordaine by his decree, that some bee borne destined to perdition from their mothers wombe, and that without any respect had to their workes, either good or euill*: yea that God was so farre from intending or desiring their saluation, as

that

that *Christ did not suffer death for them?* From whence they further teach very consequently, that *God is the mouer, author and inciter to adulteries, murder,* and other crimes: And that, *He not onely permitteth, but decreeth, willeth, commandeth and compelleth to sinne:* And that, *whatsoeuer thing he doth foresee, the same hee doth will, decree and ordaine to be done:* Yea they tremble not to affirme, that they cannot conceiue, *How God is not to bee drawne into the fellowship of fault, as being the Author or Allower of transgression.* Now these blasphemies (a thing incredible, if their owne bookes published by their owne Printers did not still record them) are the pretended *Reformation* made from the Romane Church by the prime Protestants: these are the hatefull doctrines, which haue stirred vp such ciuill dissentions amongst the Hollanders: these are the desperate documents, which cause so many Sectaries to become their owne Butchers: And lastly,

the

the beleefe of these, hath made sundrie to become *Libertines*, others *Turkes*, and ouer many *Atheistes*. All which this small Treatise doth clearely discouer and briefly confute: vnto the patronage therefore of MAN I commend it, and conclude.

THE

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CHAP. I.

An Examination of the Protestants pretended Reformation, what it importeth, and whereto it finally tendeth.

SECTION I.

What Protestants understand by the word, Reformation.

I HOPE it will not bee alleged (ther imptoper, if I briefely examine the Protestants reuolt from the Roman Church, vnder pretext of such *Reformation*, as they haue made bold to commend and publish to the world, and so thereby discerne, what such their foresaid *Reformation* importeth, and whereto it tendeth. The tearme of *Reformation* is by them vsed, as in opposition to a precedent corruption, from which they now pretend

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to deliuer the Church of God. This corruption (say they) was effected by the Bishops of Rome, (a) *Who ouerwhelmed the whole world in the dregs of Antichristian filthinesse, abominable superstitions, and traditions,* &c. So as the *Reformation* now vrged, is as in respect of the Romane Church, from which the more that they be alienated, the more do many think (b) themselues *Reformed*. Now for so much as truth of doctrine is the thing in this case chiefly pretended, I will somewhat enquire of the nature thereof.

(a) Symon de Voyon in his Discourse vpon the Catalogue of Doctors, Epist. to the Reader.

(b) See Hooker Eccles. Pol. lib. 4. pag. 183. 185. 186. And see hereafter Sect. 3.

(c) Durand. l. 1. Dist. 30. q. 6. D. Thom. part. 1. q. 16. Art. 3. saith, Verum non potest apprehendi nisi apprehendatur ratio entis. Vigelius in lib. Aristot. de anima. Christian. philosophiam [illegible] Sect. 4. vers. 1. saith, Vt dicit Philosophus, [illegible] quod est intelligibile in quantum est [illegible] secundum quod habet esse in ente.

Sect. 11.

That Truth being a thing Positive, & affirmative, and falshood negative.

The Schoole-men teach, That (c) *Fundamentum veritatis est entitas rerum*, whereto assenteth

Saint

Saint (d) *Augustine*; In so much as they further affirme, That *Verum* (e) *& ens conuertuntur*, as much to say, as that *truth and entitie* (or being) *are mutually affirmed the one of the other*, & are in very deed (f) *One* and the same, and but diuers onely in the different manner of vnderstāding them: The reason wherof is not only obscure, for if it be euident not that all *Entitie* or being is from God, who (g) *onely made all things*, and that all truth proceeded likewise from him, *Who is the* (h) *truth it selfe*, but also that all priuation, falsehood, lying, (whereof is no (i) efficient, but a deficient cause)

(d) In Soliloq. lib. 2. cap. 8 he saith, Verum est id quod est.

(e) D. Thom. part. 1. q. 16. art. 3. Keckarmannus (a Calusiist) in System. Theol. lib. 1. p. 101 saith, Obiectiue intellectus non est falsum sed verum, &c. Primum intelligenda obiectum est solum verū, siue ens, verum enim & ens conuertuntur.

(f) Picus Mirandula. tract. de Ente & vno, cap. 8. saith, Augustinus definiens in Soliloquijs quid sit verum, ait, verum est id quod est, &c. Sunt enim ens & verum, licet re idem, ratione tamen diuersa.

(g) Gen. 1. 31. John 1. 3.

(h) Ioh. 14. 6.

(i) Peter Martyr in Com. places in English, part 1. cap. 1. sect. 12. pag. 184. saith, Ar. euill thing hath no efficient but a deficient cause, if any will search out this efficient cause, it is euen like as if he would see the darkenesse with his eye, or comprehend silence with his eare, which being put ... ons, it is no needs that they should ... ient cause ... this also in Aug. de Ciu. l. 12. c. 7. & in ... cap. ...

(k) 1oh. 8.44. is from the Diuell, the (k) father thereof; It hereof then followeth, as well on the one part, that all truth (which is by vs euermore apprehended *ratione entis*) is positiue, and therefore in realitie of sense euermore affirmatiue: As also on the other part, that errour or falsehood (which is no other then a denyall of some truth) is vpon the same reason (by the law of contraries) euermore negatiue.

Wherein we would not be mistaken to intend, that euery verball affirmatiue, doth comprehend in it a truth of reall entitie, for wee confesse to the contrary, that the *Chimeraes* and fabrickes of our owne imagination, are oftentimes without all answerable reall foundation of true existence, or entitie to support them: also we acknowledge that negatiues and priuations, may be truly affirmed in respect of their (l) subiects, or other seeming appearance: But which sufficeth to our now purpose (as betweene

(l) D. Thom. part. 1. qu. 17. art. 4.

(m) Keckermannus in Syst. Theol. l. 1. p. 100. saith, [illegible] verum [illegible] est intelligibile, falsum [illegible] non est intelligibile.

tweene our aduersaries and vs) our meaning onely is, that whatsoeuer is true, hath entitie, and is in such respect euermore affirmatiue; and whatsoeuer is false, is a deniall of truth, and therefore negatiue: And howsoeuer according to the voluntary frame or composition of words, falshood may be sometimes signified by affirmatiue termes, and truth by negatiue; yet, as it afore-said, in all realitie of sense and true vnderstanding, the one is euermore negatiue, and the other affirmatiue: for example to say, *God is cruell*, or *man is blinde*, these and such like, though they be in show of tearmes affirmatiue, are yet in sense and verie deede negatiue, *Cruelties* being excluſiue to *Mercie*, and *Blindeſſe* to *Sight*, and are therefore as much to say negatiuely, *God is not mercifull*, or *man cannot see*: And againe, to say in negatiue tearmes, *God is not cruell*, or *man is not blinde*, are in true sense affirmatiue, only ar de-

ing the negatiue of *mercy in God*, and of *sight in man*.

Sect. III.

That Protestants in points of faith Positiue, and affirmatiue, doe agree with Catholikes, and differ onely by their negatiues.

IN this consideration of negatiues so peculiar to error and falshood, it cannot but be very pertinent for to consider, which Religion it is (whether our Catholike, yet holding with Rome, or the other Protestant pretending to reforme Rome) that in the doctrines now controuerted is most negatiue: In the opening wherof, we do auerre, that whatsoeuer is by Protestants really and indeed affirmatiuely holden (that say wee) they haue receiued from the Church of Rome, the same being yet likewise by the said Church affirmatiuely holde

And

And first, some of their opinions, which being in shew of words affirmatiue, are yet in sense and meaning meerely negatiue: such are their doctrines of *Reprobation*, of *the paritie of Ministers*, of *Christs only Mediatorship by way of intercession*, of *his suffering in Soule*, of *mariage in Priests and other Votaries*, and such like; All which are but meere negatiues to the *Vniuersalitie of grace and free-will*, to the *Monarchie of Church gouernment*, to the *intercession of Saints*, to the *sufficiencie of Christs bodily death*, to *vowed chastitie*, and the like.

But to omitte these, the Protestants beleeue with vs affirmatiuely, *Three Persons and one God*, *our Saviours Incarnation*, *that he is the only Saviour of the world*, *sundrie points of the Canonicall Scriptures*, *the two Sacraments of Baptisme*, *and the Eucharist*, *together with the Apostles Creede*; the which consisting wholly vpon affirmatiues, they haue [illegible] by receiued them from the

Pro. agree with Cath. in points affirm.

of Rome, that *Luther* himselfe saith,

(a) Lib. cont. Anabaptistas. & in Whitaker. de Eccles. pag. 369.

(a) *We confesse that there is vnder the Papacie most of the Christian good, yea rather all the Christian good, and that from thence it came to vs: Verily we confesse that there is in the Papacie true Scripture, true Baptisme, the true Sacrament of the Altar, the true keyes of remission of sinnes, the true office of Preaching, true Catechisme, &c. I say further, that there is in the Papacie, true Christianitie, yea rather the true kernell of Christianitie.* With him agreeth D. Dove, saying, (b) *We hould the Creed of the Apostles, of Athanasius, of Neece, of Ephesus, of Constantinople, and the same Bible, which was received from them.* And D. Whitakers acknowledgeth that (c) *The Papistes haue the Scriptures and Baptisme, &c. and these (saith he) came to vs from them.*

(b) Perswas on to English Recusants, pag. 23.

(c) De Eccle. pag. 369.

So that in the whole course of sixteen their doctrines, as beeing truely Catholike, they doe yet to this present communicate with the Church [illegible] reuolt and change

from

from it in the doctrines now controuerted, consisting (which is worthy of obseruation) only in negatiues, as namely in their deniall (d) *of sundrie parts of the Bible*, their deniall *of Vniuersalitie, of Grace, of Free-will, of Iustification and merite of Workes, of Images, Reliques, Pilgrimages, and Prayers to Saints, of Purgatorie and Prayer for the dead, of Bishops and Papall Iurisdiction, of the power of Priesthood to remit sinne, of prescript Fasting-dayes, of vowed Chastitie, of Monasticall life, of the single life of Priests, of fiue Sacraments, of the Grace and necessitie of Baptisme, of Reall Presence, of the blessed Sacrifice of the Masse, of Christs descending into Hell, of the Churches freedom from Error, of her euer Visibilitie, of her Succession of Pastors*, and sundrie such like.

(d) See the Protest. Apol. Pag. 117. & 385

And it is further obseruable, that many (or rather most) of these said negatiues, being euen with note of Innouation (e)

(e) See the Protest. Apol. Pag. 114.

Aerius, Vigilantius, Iouinian, the [illegible] *Waldenses, Wicklef,*

nichees, and other olde condemned Nouellists, are now againe by our Aduersaries reuiued and renewed, and with such earnest bent of dislike and hatred to Rome, that who can in this course of negatiue doctrines most alienate themselues from the Romane Church, those doe vaunt themselues to bee most Reformed, condemning others that are not, for impure and superstitious: *Euery later* (saith (f) M. HOOKER) *endeauoured to be certaine degrees more remoued from conformitie with the Church of Rome, then the rest before had beene.*

(f) Eccles. Pol. in the Preface, sec. 2. p. & lib. 4. p. 284. 285.

SECT. IV.

That Protestants haue often Reformed their publike Liturgie, or Booke of Common Prayer: As also their Translations of the Bible: Euerie later condemning the former for impure and imperfect.

Further example hereof be [illegible] not euen in our

our Aduersaries owne publike Lyturgies, we will not barely affirme, but rather referre to the relation of their owne Doctor *Done*, who writing hereof, saith, (g) *Concerning the Booke of Common Prayer, when the Masse was first put downe, King* Henrie *had his English Lyturgie, and that was iudged absolute, and without exception: but when King* Edward *to the Crowne, that was condemned, and another in the place, which* Peter Martyr *and* Bucer *did approoue, as very consonant to Gods word: When Queene* Elizabeth *began her raigne, the former was iudged to be full of imperfections, and a new deuised and allowed by consent of the Clergie. But about the middle of her raigne, we grew weary of that Booke, and great meanes haue been wrought to abandon that, and establish another: which although it was not obtained, yet we doe, at the least, vse euery change of Prime, change our Booke of Common Prayer: but for some time, that we know not what, we [illegible]*

(g) Perswasion to English Recusants, pag. 31.

Thus farre Doctor D[illegible]

no other way to auoid or answere the confessed truth of these premises, but only vntruely to obiect against vs, saying, *They haue done the like*, &c. *How many times haue their owne Breuiaries been altered?* But this alteration was neuer with condemnation by vs of the former, as Protestants still doe; but was no other then only a new inserting, or alteration of some few Prayers or Lessons, made by reason of Canonization of Saints, or other important causes moouing the Church thereto.

Againe, the Lyturgie of the Church of England in the raigne of King *Edward* the sixt, said to be published (as before) with the aduice of *Cranmer*, *Peter Martyr*, and *Bucer*, *etcon* (h) *by the syde of the ho- ly Ghost*, &c. And confirmed by High Court of Parliament, where it was made penal to speake against it. This so confirmed and approued a Lyturgie, was in regard of the *Popish Seruice* reformed, or negatiue to the former of King *Henry*, but kept

(h) In the Statutes of 2. 3. Edward 6. c. 1.

kept yet ſtill almoſt all the Prayers and Ceremonies of the Maſſe: In ſo much that the Booke of *Common Prayer*, printed in *folio*, by EDWARD WHITCHVRCH, *Cum priuilegio ad imprimendum ſolum. Anno* 1549. making ſpeciall defence for (i) *Ceremonies*, preſcribeth the formall (k) *Conſecration of the water of Baptiſme with the ſigne of the Croſſe*. The vſage of the (l) *Chriſme* and *the Childs* (m) *annointing*, and *Exorciſme*: Alſo concerning *the Euchariſt*, that it was to bee ſpecially (n) *Conſecrated with the ſigne of the Croſſe*: Mention alſo there is made *of Prayer for* (o) *the dead, and interceſſion* (p) *and offering of our prayers by Angels*: Alſo of the (q) *Prieſts turning ſometimes to the Altar, other times* (r) *to the people: Alleluia* (s) *and appointed to bee ſaid, from Eaſter to Trinitie Sunday*; as Catholikes ſtill vſe. It alſo alloweth and defendeth *the* (t) *Baptiſme of Lay perſons in caſe of neceſſitie. The* (u) *Sacrament*: (x)

(i) Fol. 136.
(k) Fol. 131.
(l) Fol. 118.
(m) Fol. 118.
(n) Fol. 116.
(o) Fol. 116.
(p) Fol. 117.
(q) Fol. 118.
(r) Fol. 116. 118.
(s) Fol. 119.
(t) Fol.
(u) Fol.
(x)

C

dren, and strength giuen thereby: The (y) Priests blessing of the Bride and Bridegroome, with the signe of the Crosse: The Priests absolution of the sicke penitent:, with these words, by (z) authoritie committed to me, I absolue thee of all thy sinnes: The (a) speciall confession of the sicke penitent: And lastly, The (b) annointing of the sicke person: So Papisticall was yet the publike Seruice vsed in Churches in the time of King EDVVARD the first.

(y) Fol. 137. 139.

(z) Fol. 141.

(a) Fol. 142.

(b) Fol. 144.

Now how farre the Lyturgy, during Queene *Elizabethes* raigne, was yet further negatiue, or reformed in the premisses, from the former of her brother, King *Edward* the first, is so knowne, and so easie to be seene, as that I hold it needlesse all further proofe: Onely I cannot but produce M. (c) *Parker*, confessing that, *The Dark shaire was more seen to in their owne dayes, when yet Queene* ELIZABETH *reformed the Lyturgie of King* EDVVARDS *Common Booke.* And (d) *It is not the*

(c) Against

the same booke with that of King EDWARDS, *but is altered in very many and sundry points, yea so altered, as when it was proposed to bee confirmed to the Parliament, it was refused,* &c. And M. *Cartwright* acknowledgeth that, (e) *The Church of England changed the Booke of Common Prayer twice or thrise after it had received the knowledge of the Gospell.* And those changes doe so little please him, as that hee laboureth still for a further change, the Puritans thinking this last, though thus reformed, to bee yet farre short of that further reformation which they desire: for they affirme that, (f) *The forme of the Communion Booke is taken from the Church of Antichrist, as the reading of the Epistles and Gospels is cut and mangled, the most of the Prayers, the manner of ministring Sacraments, of Marriage, of buriall, Confirmation,* &c. In so much, that in the (g) *Conference* at *Hampton* Court, they made motion against subscription thereto, all Puritanes still reputing

(e) 1. Reply, part. 1. pag. 41.

(f) In Whit. Defence, pag. 474.

other

other, then an Englisſh Maſſe.

But the very Lyturgie of the Puritans and Browniſts, which is ſo reformed or negatiue, that it conſiſteth chiefely in *Singing a Pſalme, an extemporall conceiued Prayer, and a Sermon*, hath (h) lately beene in termes of further reformation, that the *Pſalme* was in great queſtion to bee abrogated, and giuen ouer, as being a humane inuention: The queſtion therof was depending betweene M. *Aynſworth*, on the one partie, and M. *Johnſon*, on the other: In regard of whoſe followers, Maſter *Wilſon* (i) ſaith, *They call ſinging of Pſalmes in the Church, bowling of Wolues, croking of Rauens*, &c.

(h) At Amſterdam.

(i) The new age of olde names, cap. 23. ſect. 2. pag. 122.

And laſtly hereunto as apparant, that the Reformed Lyturgie begun by *Luther*, and the Lutheran Churches, was (the oblation of Sacrifice excepted) for *Reall* (k) *Preſence*, (l) *Adoration of the Sacrament*, (m) *Prieſtly Church apparell, or Veſtments, and maſſe prayers and Ceremonies* ſo agreeable with our Roman Maſſe,

Masse, that themselues confesse and say, (n) *Our Churches are wrongfully accused to haue abolished the Masse, for the Masse is retained still among vs, and celebrated with great reuerence; yea, and almost all the Ceremonies that are in vse, sauing that, with the songs in Latine we mingle certaine Psalmes in* Dutch *heere and there, which bee added for the peoples instruction.*

(n) Confess. August. cap. de Missa. Osiand. Cent. 16. pag. 163. English Harm. of Confess. pag. 433. 440.

But to leaue their Lyturgies, and to touch briefely the sundry *Reformations*, made by Protestants in their seuerall Translations of the Bible, euery later condemning the former for false and corrupt: Though *Luthers* version at first was much admired, yet afterwards was it holden most defectiue, in so much that *Zuinglius* doth therefore thus bitterly inueigh against him, saying, (o) *Thou dost corrupt the word of God, thou art seene to be a manifest and common corrupter, and peruertor of the holy Scriptures; how much are we ashamed of thee? We haue hitherto esteemed thee aboue all measure, and now proue*

(o) Tom. 2. ad Luther. de Sacram. pag.

thee to be such a man. Keckermannus also acknowledgeth, That (p) *Luthers Translation in* Dutch *of the olde Testament, especially of* IOB *and the Prophets, hath no small faults.* By reason of which faults, a new more *Reformed* was presently set forth by the Diuines of *Basil:* which yet againe was holden so defectiue, that in *Beza* his opinion, (q) *The* Basil *Translation is in many places wicked, and altogether differing from the minde of the holy Ghost:* Whereupon a new, as yet more *Reformed*, was deuised by *Caluin* and *Beza*; But yet these are holden so defectiue, that the learned Protestant, *Molinæus*, auoucheth, That (r) CALVIN *in his Harmony, maketh the text of the Gospell to leape vp and downe: He vseth violence to the letter of the Gospell: and besides this, addeth to the text.* He not only likewise affirmeth, That BEZA *actually* (s) *changeth the text*, but giueth further instances of his corruptions: And *Castalio* reprehendeth *Beza* in a whole book of this matter, and saith,

(p) System. Theol. pag. 188.

(q) In Resp. ad Defens. & Respon. Castal.

(r) In sua Translat. Testam. nouiss. pat. 12. fol. 410.

faith, That to note all his errors in Translation, *would require a* (t) *great Volume:* Whereupon another new, and more *Reformed*, was framed by *Castalio*, a Caluinist: But this yet is condemned by *Beza*, as being (u) *sacrilegious, wicked and Ethnicall.*

Now as concerning our English Translations, though diuers, and each later pretended to be most *Reformed*, are yet neuertheleſſe eſteemed ſo defectiue by the Puritans, that M. *Carlel* affirmeth of the Engliſh Tranſlators, That they haue (x) *depraued the ſenſe, obſcured the truth, & deceiued the ignorant*; and that in *many places they do detort the Scriptures from the right ſenſe*, &c. Others alſo affirme of the Engliſh Tranſlation, That it is (y) *A Tranſlation that taketh away from the text, and addeth to the text; and that ſometimes for the changing and obſcuring of the meaning of the holy Ghoſt*: In ſo much that they mooued his Majeſtie for another yet more *Reformed*, which was granted, and afterward pub-

(t) In Defenſ. tranſlat. pag. 170.

(u) Beza in Teſt. in præfat. & in annot. in Matth. 3. & in 1. Cor. 1. & Matth. 4. & Luke 1. & in Act. 8. & 20.

(x) That Chriſt deſcended not into hell, p. 116. 117. 118. 161. 144.

(y) Abridgement of the booke giuen to his Maieſtie by the Miniſters of [illegible]

liſhed: But may we thinke that this doth ſatisfie, or will be the laſt?

SECT. V.

That the Proteſtants haue often reformed their Religion in ſeuerall points of faith, and that by pure negatiues to their former aſſertions: And that the laſt and moſt Reformed haue finally betaken themſelues, ſome to Arianiſme, others to Iudaiſme, others to Tureiſme, and all to Infidelitie.

FOrbearing to ſay more either of their Lyturgies or Tranſlations, and to illuſtrate as yet more fully (for the particulars of Religion) the further progreſſe made in this kind, by the chiefeſt Authors of the now ſo-ſtyled *Reformation*; And to begin with LVTHER *the firſt*, (a) *and* [illegible] of them all, himſelfe was [illegible] a knowne (b) *Catholike*, [illegible] his reuolt from Rome, [illegible] meere negatiues, to the [illegible] articles of our Catholike [illegible] as with denial of (c) *Pardons*,

of

of (d) *Monasticall profession, of Papall* (e) *iurisdiction*: Then withall hee proceeded to the professed denying, or cutting off *of foure* (f) *Sacraments* at a blow, also of (g) *Masse, and Priesthood*, of sundry parts of the (h) *Canonicall Scriptures, of* (i) *Free-will, of merite and* (k) *Iustification of workes*, and some more such like. In which course, the further that hee daily proceeded, the more hee still thought himselfe *Reformed*, and doth in such respect craue pardon in his later writings for his former, saying, (l) (the Reader) *may finde how many, and how great things I hūbly granted to the Pope in my former writings, which in my later, and these times, I hold for greatest blasf[illegible] mination: therefore, pious Reader, must pardon me this error* [illegible] to which also saith one of [illegible] brood, *Who* (m) *can deny that* [illegible] THER *was ignorant in many things at his first beginning to preach, which the Lord reuealed vnto him afterwards*

(d) See Luther de votis monasticis, in tom. 2. Wittenberg.
(e) De Captiu. Babyl. in tom. 2. fol. 63.
(f) Tom. 2. fol. 63.
(g) De Abrogandâ Missa Priuatâ, in tom. 2. fol. 244. and see fol. 72.
(h) See Prot. Apol. pag. 385.
(i) De seruo arbitrio, in tom. 2. fol. 424.
(k) See Prot. Apol. pag. 454.
(l) Tom. 2. [illegible]

Ieffery Fenton, sec. 13. fol. 10. Edit. C[illegible]

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affirming in the words of his own mouth, that God had sent him not so much (by any his affirmatiue doctrine) *to edifie and reestablish the Church of Christ,* (by his malicious negatiues in hatred of Rome) *to ruinate and batter the kingdome of Antichrist,* &c. *So that in the end he protested, that the Masse deserued to be abolished.*

From *Luther* issued *Bucer, Zuinglius, Bullinger, Hemingius, Ridley, Latimer*, &c. vndertaking a second, and yet further *Reformation*, which likewise consisted in further negatiues: To this end they dislike and deny sundry of *Luthers* yet retained affirmatiues of our Catholike faith, as namely of (n) *Reall Presence, of Praying to* (o) *Saints, of Images* (p) *in the Church, of* (q) *Purgatory & prayer for the dead, of* (r) *Crossing*, whereof Mr. PARKER saith, LVTHER *crossed himselfe morning and euening, and is seene often painted praying, but before a Crucifix*: All these, and other such like, were impugned by *Bucer, Zuinglius*, &c. both (s) which (as before

(n) See Zuinglius tom. 2. fol. 375. 416.

(o) See Prot. Apol. pag. 689.

(p) See Whitgifts Defence in the Examination of places, added in the end, fol. penult. And see Perkins in his foure Treatises fol. 5. sect. 10.

(q) Luth. tom. 2. fol. 412. Zuinglius tom. 2. fol. 378.

(r) Against Bristowll, part. 3. cap. 4. sec. 30. pag. 104. And Sum. tract. Pa. fol. 95.

before did *Luther*) did glorie of their daily proficiencie, excepting by their later writings against their former.

From these againe issued foorth *Caluin*, *Beza*, and the Puritanes of *England*, *Scotland*, *Geneua*, and elsewhere; who pretending a third, yet further *Reformation*, by their yet further negatiue doctrines, haue proceeded to deniall of (t) *Vniuersall* (u) *litie of grace*, of *Christs descending into hell*, of the (x) *headship of Churches to reside in any one of* (y) *Bishops*, of (z) *Festiuall dayes in memory of Saints*, of the (a) *Power of Priesthood to remit sinne*, of (b) *Baptisme by Lay person in case of necessitie*, of (c) *Church apparell*, of (d) *Ceremonies*, and many more such like: whereto is not wanting that lewd and desperate compound of nastie tiues, vsed by *Beza* in these words, (e) *I deny that God can make Christ*

(t) This is defended by Zuinglius, l. ep. Zuing. et Oecol. l. 1. pag. 174. by Bulling. in Apoc. in English fol. 79. by Heming. lib. de Vniuers. grat.
(u) See Prot. Apol. pag. 593.
(x) Ibid. pag. 688.
(y) Whitgifts Defence throughout the booke.
(z) Whitgift. ibid. pag. 548. 549. 550.
(a) See Prot. Apol. 691. &c.
(b) Ibid. pag. 695.
(c) Whitgifts Defence, pag. 548. &c. 581. 591.
(d) Cont.
(e) See Luther in Cont.

his Exam. pag. 63. 64. Whitgifts Defence, pag. 580. Bunnius in Compend. loc. 16. pag. 639.

fut. respons. Whitak. ad decem rat. Camp.

bad

Prot. haue often Reformed their Faith.

body to be present in the Eucharist, I deny seuen Sacraments, I deny grace to be giuen by Sacraments, I deny Free-will in man, I deny good workes, I deny prayer for the dead. I deny Christ to be borne of a Virgin, I deny that hee descended to hell, I deny the Communion of Saints, I deny the forgiuenesse of sinnes: This assertion is so clearely *Bezaes*, that D. *Whitaker* comming to answere the same, obiected by *Duræus*, though hee take particular notice thereof, yet neither doth hee denie it, nor yet giueth any other euasion or excuse; but only answers, saying, *If* (f) BEZA *deny that God can lye, he is not. As I think, to be accused.* And is not BEZA (good Reader) wel excused, or rather hereby clearely accused of many grosse and impious Heresies, directly impugning the very first Principles of our Christian beleefe? And yet heere againe (as before did *Luther*, *Buzer*, and *Zuinglius*) *Caluin* boasteth of his daily further proficiencie, and *Reformation* made in this kinde: for answe-

(f) Whitaker. Reply to Duræus, pag. 860. 858. 859.

anſwering to thoſe who obiected how endleſſe he and his followers were in their ſtil thus further going out from their former proceedings, ſaith, (g) *They doe as if a man ſhould accuſe vs, that at the firſt breaking of day, we ſee not as yet the Sunne ſhining at noone day.* And a little after, *There is nothing more common then theſe complaints, wherefore was not that which we ought to follow, preſently exactly preſcribed to vs? Wherefore did this lye hidden more then other things, will there be at length any end?* &c. *Certainly they that ſpeake after this ſort, either emvie the profite of the ſeruant of God, or are ſorie that the Kingdome of Chriſt is promoted to the better.*

(g) De ſcandalis extant in Tract. Theol.

So as now after thoſe many *Reformations*, a man would aſſuredly haue thought that *Reformation* had beene at it height, and that ſtay of all ſuch further proceeding would haue ſucceeded: but as yet *nondum finis*, for that ancient *Myſterie* (h) *of iniquitie*, which by the agencie of Noualiſme did, and yet ſtil

(h) 2.

B doth

(i) 2. Tim. 3. 13

(k) Hal in his Apol. against the Brownists, sect. 57. p. 142. and see sect. 13. p. 13.

(l) Hooker Eccles. Pol. lib. 5. p. 89. and see Prot. Apol. p. 422. And Azza qu. Theol. qu. 36. p. 120, 122.

(m) Hals Apol. sec. 45. p. 108. 109. And sec. 46. p. 110.

(n) See in Barrowes book his Discourse against Vniuersities.

(o) Ibidem.

(p) Hals Apol. sec. 30. p. 81. p. 11. p. Gratia-

doth worke, and (i) *proficere in peius*, hath so far preuailed, that from the *Puritans*, are now against last issued foorth the (k) *Brownists* and (l) *Antitrinitaries*, both of them vrging as yet a further negatiue *Reformation*, proceeding thereupon, yet further to deny our (m) *Materiall Churches*, (n) *Vniuersities*, (o) *our Lords Prayer, and the* (p) *Baptisme of Infants*, this being, in their opinion, *the* (q) *marke of the Beast*. Hereto the *Antitrinitaries* (as in their owne iudgements most *Reformed*) haue finally added their deniall of the *Diuinitie of Christ*, condemning the doctrine of the blessed *Trinitie*, for the most (r) *notable Relique*, or brand of all Romish corruption: In defence of which their errour, they haue published (s) many writings, (t) flaunting (as before did *Luther*, *Zuinglius* and *Caluin*) of their daily (u) proficiencie, in their thus daily

doctrinæ. (q) In Hals Descrip. &c. before the 1 p. Dedic. and in his Apol. sec. 30. Prot. Apol. p. 424. (r) Ibid. (s) See Dei filio in præfat. fur-

further reforming. Whereto wee might not vnaptly adde the example of those, who in their like course of extreame *Reformation* and hatred to Rome, and as thereby the rather to auoid (u) *Purgatory and prayer to Saints*, affirmed that, *The soules of the departed did not goe to heauen, but rested in expectation till the day of Iudgement:* in defence of which error I might produce (x) *Caluin* and other Protestants.

(u) Bez. Ep. Theol. epist. 21. pag. 376.

(x) Instit. l. 3. cap. 20. sect. 20. & cap. 25. sect. 6. And in Ep. 2. Pet. 2. 4. Luther tom. 4. Wittem in Ecclesiastem cap. 9. vers. 5. and 10. fol. 37.

Lastly, vnto all these may yet be added, the further examples of *David George, Neuserus, Gribaldus, Ochinus, Allamannus*, and others, who proceeding vpon like hatred vnto Rome, and still ayming at a further *Reformation*, haue damnably fallen to the abnegation of our whole Christian Religion, and to their final Apostacy betaken themselues, some to *Iudaisme*, others to *Turcisme*, and all of them to (y) *Infidelitie*, the proper *terminus ad quem* whereto *Nouatisme* by her still further working progresse and prete-

(y) See Ar.

ded *Reformation*, doth daily more and more worke and incline.

SECT. VI.

That euery later Reformed Church of Protestants, doth still condemne and impugne the Former: And that this their Reformation is indeed the ruine of all true Religion, and a preparation for Antichrist.

HItherto of our Aduersaries pretended *Reformations* from Romes corruptions, wherin is considerable, that whereas truth consisteth vpon affirmatiues, and falsehood or error vpon negatiues, (as hath beene formerly shewed) it accordingly falleth out, as well (in behalfe of the Roman Church) that in all true and real affirmatiues holden by our Aduersaries, they do yet still agree and communicate with the said Roman Church: as also on the other part, that their pretended *Reformation*, or change from Rome, is discerned to consist onely in their fore-

foresaid negatiues, wherein the further that they haue proceeded, the more they thinke themselues reformed, each later foresaid sect, in such respect reprehending the former for Antichristian and Popish.

Thus, though the *Reformation* made by *Luther*, was deemed at first most admirable and perfect, yet not long after was it censured and disliked by seuerall Protestants: *Cartwright* writeth, That (a) PETER MARTYR *in cap. 10. lib. 2. Regum*, saith, *That the Lutherans must take heed, lest while they cut off many Popish errors, they follow* IEHV, *by retaining also many Popish things.* WHITGIFT acknowledgeth, that the *Lutherans* doe beleeue (b) *Real Presence*, haue *Images* in their Churches, and *Popish apparell* vsed in *Masse*. *The Antitrinitarians doe build* (c) OSIANDER) *that* [illegible] *did scarce vncouer the roofe of the Babylonian Tower*: Of whom also [illegible] (d) HOOKER, *following the course of extreame Reformation, they* [illegible]

(a) In Whitgifts defence in the Examination of plea, added in the end, page penult.

(b) Ibidem.

(c) [illegible]

(d) [illegible]

wont in pride of their owne proceedings to glorie, that Luther did but blow away the roofe, and Zuinglius batter but the walles of Popish superstition, &c.

(e) See Hospin. Concord. discord. fol. 221.

Yea the (e) Calvinists feare not to reproue and correct the *Confession* of *Ausspurge* compiled by *Luther*, *Melanthon*, and other prime Lutherans.

Now as concerning the second *Reformation* made by *Peter Martyr* and *Bucer*, at their comming into England, *Carthwright* speaking of the Bishops and Church of England affirmeth, That (f) *They are no other but a remnant of Antichrists brood, they bid battell to Christ and his Church, and it must bid defiance to them till they yeeld, and I protest before the eternall God, I take them so.* Master HARL reporteth the *Brownists* to

(f) In Whitgifts Defence, pag. 1. 44.

(g) In Apol. pag. [illegible] apostatize that, (g) *No Communion may* [illegible] *with the Ministery of the Church* [illegible] *England, because it is the ministerie* [illegible] *Antichrists Apostasie, because none* [illegible] *communicate with it, but hee worshippeth the Beasts image.* PENRY

the

the Puritan in his *Exhortation to the Gouernours of Wales*, speaketh thus confidently of this point, (h) *I will pawne my soule you are heires of perdition, and shall surely goe to hell, for any thing any man knoweth, vnlesse you bee otherwise taught, then hitherto you haue beene.* Againe, (i) *Wee haue cause indeed to thank God, that this wicked Citie (of Babylon) hath been by her Maiestie broken downe in some sort, but we are neuer the better, seeing the walles of Syon lye euen with the ground.* The Protestant Bishops (k) *haue not only monstrously maymed the outward face of the Church in matter of Gouernement and Ceremonies, but also grieuously wounded the same, in matters of doctrine and Sacraments.*

(h) Page 14.

(i) In his Supplication to the Parliament, pag. 69.

(k) Ibid. p. 14.

But now as for this third *Reformation*, thus pretended by *Puritans*, M. *Barrow* & his disciples disclaime from it, as imp[illegible] and Popish, which end M. *Bernard* reporteth. That (l) BARROVV *calleth their way in contempt, a silly Presbyterie, and Eldership, Perfidie and Apostasie, the building*

(l) Dis[illegible]

building of a false Church to the Harlot, a second Beast, &c. wretched disciples of CALVINE, *counterfeit Reformists, transgressors of the worship of God, &c.* And againe, (m) BARROVV *and* GREENVVOOD *doe auouch (* the *Puritans* doctrine *) as new, strange and Antichristian. as preiudiciall to the libertie of Saints, to the power, right and duties of the whole Church. as they thinke the gouernment by the Bishops.*

(m) Ibidem.

Neither yet doth this fourth *Reformation*, thus made by the *Brownists*, fully satisfie; for the more *Reformed* Protestant Churches of *Polland* and *Transiluania*, hold this yet for Popish, in regard it doth as yet retaine the doctrine of the blessed *Trinitie.* (n) *The Arrians* (saith Master HOOKER) *in the Reformed Churches of* Polland, *thinke the very name of the Trinitie to bee a part of Antichristian corruption, and that the Popes triple Crowne is a sensible marke, whereby the world might know him to be that mysticall Beast spoken of in the Re-*

(n) Eccles. Pol. lib. 4. pag. 285.

Reuelation, in no respect so much as to his doctrine of the Trinitie. And (o) ZVINGLIVS *battered but the walles of Popish superstition, the last and hardest worke of all remained (for them) which was to raze vp the very ground and foundation of Popery (euen) the doctrine concerning the Deitie of Christ*: So that the last, yet extant, and most refined *Reformation* made by Protestants from the Romane Church is, that *Christ our Sauiour and Redeemer is not God.*

(o) Eccles. Pol. l. 5. sect. 42. p. 89.

Adde but now lastly hereunto, that for so much as negatiues in generall, are not so much the obiect of Faith, as rather waste and destruction thereof, and peculiar to that great foretold (p) *Aduersary*, whom Saint *John* tearmeth (q) *a Destroyer*, and whose marke, saith "*Hippolytus*, shall be stamped with ἀ, *Alpha*, *nego*; and who (as is foretold of him) shall *deny* and take away the (r) *daily Sacrifice*, yet by vs celebrated, but by Protestants already *taken away*: And to the preparation of

(p) 2. Thess. 2. 4.

(q) Apoc. 9. 11. And see the marginal note of the English Bible.

(r) De Consum. mundi.

whose comming must be precedent, a generall deniall or (f) *Apostacie* (as our (t) Aduersaries thinke) from Faith.

(f) 2. Thess. 2.3.

(t) See the marginal notes vpon that place of the English Bible of Anno 1576. and see Calume in 2. Thess. 2.3.

Hereupon I doe humbly now submit to all indifferency of Iudgement, who in likelihood bee they, that by negatiues do as precursors, make most readie way to the comming of *Antichrist*: As also I refer to like iudgement, that whereas according to all (u) opinions, the true Churches euer continuance is so euident, that the ceasing thereof to be for any one moment of time, were confessedly proofe sufficient, that the same so ceasing, were not the true Church; It yet neuertheless falleth out, as well that on the one part our Aduersaries are able to shew the continuance throughout all ages of their affirmatiue doctrines (which are the points out of controuersie, and by them and the Romane Church mutually receiued:) As also that on the other part, they are confessedly vnable to doe

(u) See Prot. Apol. pag. 468.

do the like in behalfe of their negatiues, which are the onely matters now in controuersie, and whereby they haue (vnder pretence of *Reformation*) seperated themselues from the Roman Church.

Sect. VII.

That the foresaid pretended Reformation, is the certaine Destruction of true Deuotion and good life.

I Wil now finally adde my like hūble referring to further consideration: the decay (or rather destruction) of deuotion & good life, made not only doctrinally by *Luther* and his Schollers, who by their negatiues denied not only *Prescript Fasting-dayes*, and *vowed Chastitie*, but euen the (a) *Necessitie of good workes*, and the (b) *Ten Commandements* to be appertaining to Christians, but also practically by all such Protestants, who not *Reformed*, but negatiuely destroyed *Monasteries* and houses of Religion: whereto the

(a) See Prot. Apol. pag. 392.
(b) Ibid. pag. 557.

Puritans would (in the proficiencie of their *Reforming spirit*) adde like waste and destruction of *Bishoprickes* and (c) *Cathedrall Churches*: And the *Brownists* (as proceeding yet further) would in like sort now lastly destroy all our (d) *Materiall Churches* and (e) *Vniuersities*. So irreligious are the proceedings of the most *Reformed* Protestants, and so cruell are the spoyles which they daily make, where they are able to preuaile.

(c) Carthwright in Whitgifts Defence, pag. 743. 744 &c.

(d) See Hall. Apolog. against the Brownists, sect. 45. & 46. pag. 108. 109. 110. Hook. Eccles. Pol. lib. 5. sect. 17. pag. 28. Doue in Def. of the Church Gouernment, pag. 68.

(e) See Barrowes bookes at large, impugning Vniuersities.

CHAP. II.

Concerning the Reformation made by Protestants in the Doctrine of Free-will.

SECTION I.

That Man hath Free-will to good and euill, it is proued by the Sacred Scriptures.

BVt now to descend to some doctrinall points, which as they are generally beleeued, and eagerly defended by the purest *Reformistes*, so are they in themselues errours most grosse, to men most dangerous, and to God himselfe iniurious. What more repugnant to common sense and reason, then to deny *Free-will* in man? What more dangerous to man, then that selfe-conceited Presumption, and pretended beleefe of their certaine *Election* and *Predestination*? And what more iniurious and blasphemous against God, then that

execrable error of his absolute *Reprobation* of others; to that end *Commanding* and *compelling* them to sin, and so being himselfe the principall *Author of all sinne and damnation.* This monstrous *Reformation*, I wil endeauour to discouer and confute in the residue of this Treatise.

And first concerning *Free-will:* It is decreed by Christ his Church, (a) That, *If any man shal say the Free-will of man, mooued and stirred vp by God, to cooperate nothing by assenting to God, moouing and calling, whereby hee may dispose and prepare himselfe to obtaine the Grace of Iustification: neither that he can dissent if hee will, but as a thing without life, to doe nothing at all, but to beare himselfe meerely passiuely, let him be accursed.*

(a) Concil. Trident. Sess. 6. Can. 4.

But to the contrary, LVTHER auoucheth (b) *Free-will to be a fiction of things, or a title without substance: because* (saith he) *it is in no mans power to thinke any thing euill or good, but all things, &c. happen by absolute necessity.* And (c) *The foreknowledge and omnipotence*

(b) In Assertionibus, Art. 36.

(c) Serua

omnipotence

potencie of God fighteth against our Free-will. The like whereof is also taught by (d) *Caluin*, and sundrie other Protestants. Now how directly this fighteth with the Sacred Scriptures, with the doctrine of the Primitiue Church, yea, with the goodnesse and wisedome of God, and indeed with all true and vertuous *Reformation* of mans life, let the sequele make good.

(d) Instit. lib. 2. cap. 3. sect. 7. 11. Willet in his Synops. pag. 808. 810.

In proofe then of our Catholike doctrine concerning *Free-will*, the sacred Scriptures do teach that God doth (to the enabling thereof) offer vs his sufficient grace, to that end, (e) *Standing and knocking at the doore* (of our heart) crying to vs (f) *Why will you dye, O House of Israel*: that in respect of his grace so offered, euen to the wicked, and by them resisted, it is written, (g) *I said, behold me, behold me, vnto a Nation that called not vpon my name, I spread out my hands all day vnto a People that gain-said me*: Againe, (h) *You haue alwayes resisted the Holy Ghost*: Yet more,

(e) Apoc. 3. 20.
(f) Ezech. 18. 31.
(g) Esay 65. 2.
(h) Act. 7. [illegible] and see Psal. 4. 30. and [illegible] 63. 10.

more, (f) *How often would I haue gathered thy children together, &c. and thou wouldest not.* Lastly, (g) *Iudge, I pray you, betweene mee and my Vineyard, what could I haue done more to it, that I haue not done? Why haue I looked that it should bring foorth grapes, and it brought foorth thornes?* Which said offer to vs, & assistance of Gods grace is a truth so euident, that sundrie of the learned Protestant Writers, doubt not therefore to (h) acknowledge and affirme the same.

(f) Matth. 23.37.

(g) Esay 5. 3,4.

(h) Bullinger in his Sermons Englished and diuided into Decads. p. 481. faith, God appointeth vs Lawes, and layeth before vs rewards and punishments: he commandeth vs to embrace the good and eschew the euill: to the performing whereof, hee doth neither deny vs his grace, &c. neither dispise our diligent good [illegible], &c. And [illegible] hee [illegible] faith, [illegible] Lord [illegible] our endeauour, which notwithstanding, is not without [illegible]ce and grace.

We doe further collect from the Scriptures, that we are so enabled with this offer & assistance of Gods grace, that as the Scripture saith, (i) *God doth not suffer vs to be tempted aboue that we are able, but maketh with the temptation a way to escape, that we may be able to sustaine:* And what is more plaine for *Free-will*, then to affirme (as heere) that wee are not tempted aboue our strength, but made able to withstand the same,

(i) 1. Cor. 10. 13.

for

for it is the very same doctrine deliuered in other words. The truth of which doctrine, God himselfe doth earnestly contest to vs, saying: (k) *The Commandement which I command thee this day, &c. is very neere to thee, euen in thy mouth and thy heart, that thou mayest do it*, &c. And wherefore as Protestants doe vsually answere hereto, that this is meant (l) *Of the knowledge of the Law, and not of the strength that men haue to keepe it*: (directly against the words of the text, which expresly mention the *Doing* of the Commandement: in so much that (m) *Hiperius* a learned protestant doth accordingly acknowledge the same) it is yet in full preuention further said in the same place, (n) *I call heauen and earth to record this day against you, that I haue set before you life and death, &c. choose therfore life*: So euidently doth God

(k) Deut. 30. 11. 14.

(l) M. Fulke in his defence of the English Translations, pag. 326.

(m) Hiperius in libro 2. Medi Theolog. p. 479. & 480. acknowledgeth this saying of Deuteronomie to be vnderstood: De Præceptorum impletione quémadmodū (saith he) verissimè nulla proxima Antecedentia videntur nuere: and then answereth that it was spoken to the promiscuous multitude in general containing in it both good and euill.

(n) Deut. 30. 19.

(o) Ioh.1.12. (p) BEZA in nou. Test. Londini, An. 1587. (q) Castalio in Defens. tran. slat. pag. 183. reprehendeth BEZA, saying: Iohannis cap.1. vers.12. Pulcherimũ maximeq; is omnem locum deprauat ita conuertens: quotquot autem acceperunt eum, dedit eis hanc dignitatem vt Filij Dei essent: Verùm enim est potestas, nullius dignitas: aut citer interpretatus est: Christo potestatem, quod quid aliud est, quam Christi beneficiũ Christianis inuidere? (r) The word (POWER) includeth libertie, and is most proper for the Greeke [illegible], is read in the Translation of M. FVLK [illegible] Testament, in IOHN 1.12, and in the [illegible], Anno 1576. (s) Gen.4.7.

by his grace enable vs to make choyse of life; accordingly as it is said elsewhere, (o) *As many as receiued him, to them he gaue* (not dignitie, as (p) *Beza* translateth, and is therein (q) reprehended by his own brethren: but as sundrie learned Protestants doe truely translate) (r) *Power to be made the sonnes of God.* The wicked *Cayn* was not depriued of this libertie or power, for (s) *The Lord said to* CAYN, *Why art thou angrie, and why is thy countenance abated? If thou dost well, shalt thou not be rewarded?* Sin autem malè, statim in foribus peccatum aderit? Sed sub te erit appetitus eius, & tu dominaberis illius. *If euill, sin lyeth at the doore, but vnder thee, shall the desire of it bee, and thou shalt haue rule ouer it.* And

locum, sed propter sententiam suam male interpretatus est: non vult enim vt Christiani habeant hanc potestatem, quod quid aliud est, quam Christi beneficiũ Christianis inuidere?

whereas

Whereas Protestãts do answer hereto and translate that *Cayn* had rule, not ouer *It*, but ouer (t) *Him*, viz. ouer his yonger brother *Abel*: we hold this their answere many wayes disprouable; first, by congruitie of construction, which argueth for vs, as well in that the word, *Sinne*, is the antecedent next before mentioned, whereto the relatiue, *Illius*, should bee referred, as also for that in all those words of God to *Cayn*; *Abel* is not so much as named: so far is *Abel* from being there the expressed antecedent. Secondly, the coherence of the sence argueth no lesse, for to reade, *Sinne lyeth at the doore (to (u) torment thy conscience) and thou shalt haue rule ouer him (viz. ouer thy brother)* is in sence dissolute, and inconsequent: whereas on the contrary, to reade, *Sinne lyeth at the doore, and thou shalt haue rule ouer it*: is direct and plaine. Thirdly, this point is so euidẽt, that S. *Aug.* saith most directly with vs, and against our Aduersaries, (x) *Thou shalt rule, &c.*

(t) The Bible of Anno 1576. and see the marginal notes thereof vpon Genesis, cap. 4. vers. 7.

(u) The marginall notes of the English Bible of [illegible] Gen. cap. 4. ver. 7.

(x) Aug. de Ciuit. Dei, lib. 15. cap. 7. circa medium, saith, Quiescoe inquit ad te enim conuersio eius [illegible] tu dominaberis illius [illegible] gratia [illegible] uer [illegible]

(y) Hieron. in quæstionibus in Gen. saith, Quia liberi arbitrij es, moneo, vt non tibi peccatum, sed tu peccato domineris.

(z) Prosper, lib. 2. de vocatione Gentium cap. 13. Greg. l. 4. moral. c. 22. Ambros. l. 2. de Cayn. c. 7.

uer what? ouer thy brother? not so, ouer what then, but sin? And S. *Hierom* saith also vpon this place, (y) *Because thou hast Free-will, I warne thee that sinne haue no dominion ouer thee, but thou ouer sinne:* and the same vnderstanding is giuen, not onely by other of the Ancient (z) Fathers, but also euen by the old Iewish (a) Rabbins themselues: In so much as sundrie learned Protestants in their publike (b) Translations, and other

(a) Rabbi Moyses Hadarsan. in c. 4. Gen. saith, Et quod scriptum est ad te concupiscentia peccati & tu dominaberis illius: Hoc est, si volueris Prevalebis aduersus eum: And Aben Ezra, in his Hebrew Comentaries vpon Gen. c. 4. v. 7. affirmeth it a meere forgery, to refer the relatiue otherwise then the word, SINNE: wherein the Rabbins are so cleare that M. FVLKE in his Defence of the English translations &c. p. 320. answering thereto, saith, The Iewish Rabbins euen in this place, &c. (b) In the great English Bibles of An. 1577. and in the English Bible in quarto, of An. 1584. And see the marginal notes there. And so also translateth Sebastian Castalio in his great Bible printed at Basil, 1573. dedicated to our late Lord King EDWARD the sixt, and commended by Doctor HVMFREY, (De rat. interpret. l. 1. p. 62. [illegible] 180. to be most throughly conferred, examined, and [illegible] Conradus Gesnerus (in Bibliotheca Sebast. Castalionis) also of it, That it doth farre surpasse all Translations hitherto set forth.

(c) Wri-

(c) Writings, doubt not to acknowledge and follow our foresaid reading and referring of this *Rule* to be ouer *Sinne:* so very perspicuous and plaine is this point.

(c) So doth Hyperius in l. 2. method. Theolog. pag. 478. And Luther tom. 6. Witeberg. Anno 1580. fol. 62. And Wigandus in syntagm. ex veteri testam. collum. 483.

Lastly, to omit infinite more like testimonies of Scripture, whereof these short intended notes (in which, things be rather pointed to, then handled at large) are not capable. The book intituled *Ecclesiasticus* saith, not concerning *Adam* onely, whose transgression was then past, but premonisheth the men of that time against their sinnes then to come, saying, (d) *Say not thou, he hath caused me to erre?* (e) *If thou wilt, thou shalt obserue the Commandements:* (f) *He hath set water and fire before thee, stretch out thy hand to which thou wilt:* (g) *Before man is life and death, good and euill, what liketh him shall bee giuen him.* The extreamest refuge (rather then answere) of our Aduersaries hereunto is, that the booke of *Ecclesiasticus*, and some other now in question, are not Cano-

(d) Ecclesiast. 15. 12.
(e) 15. 15.
(f) 15. 16.
(g) 15. 17.

nicall Scripture: which though it were true, for so much yet, as protestaurs themselues doe professe, willingly to (h) *Preferre these bookes before any other bookes of men.* Their testimonie therefore is to be reputed as being of greater weight, & more consonant with the other Scriptures, then is any contrary doctrine of *Caluine* or *Beza*.

(h) So doth M. Perkins in his Reformed Catholike, pag. 84.

SECT. II.

That the Booke Ecclesiasticus is Canonicall Scripture.

BVt concerning the further authoritie (no lesse then sacred) of these Bookes: wee say briefely, first, That in the Primitiue Church, the Canonicall Scriptures were not generally receiued all at once, but in so great varietie of pretended Scriptures, great care and search was requisite, whereby to determine which were Canonicall, and which not: whereby it came to passe, that sundrie bookes were for the

the time misdoubted, or by some Fathers or Councels omitted, or not receiued, which yet afterwards were vpon greater search and consideration more generally acknowledged: therefore though the booke of *Ecclesiasticus*, or the other, were omitted, misdoubted, or (which is more) denied by any of the Fathers, yet can this make no more against these bookes, then it doth against sundrie parts of the new testament, which (as the learned Protestants themselues affirme) (i) were in like sort

(i) In the Disputation had in the Tower with Father Campion, An. 1581. the first dayes Conference, that is to say, the Deanes of Pauls and Winsore doe thus report thereof, saying: For the proofe hereof we alledged the testimony of Eusebius in his 3. booke and 25. Chapter, where he writeth thus: Those bookes that be gainesaid, though they bee knowne to many, bee these; The Epistle of S. Iames, the Epistle of Iude, the latter of Peter, the second and third of Iohn: and the same Eusebius affirmeth plainely the said Epistle of S. Iames to be a counterfeit or bastard Epistle. And in the fourth dayes Conference there. M. Doctor Walker argueth in the excuse of Lvthers obiected denial of S. Iames Epistle; saying, Hieron omitteth the third and fourth Esdras, and saith, concerning that which is writ-

Hebrewes, many haue doubted of it: and that the second Epistle of PETER was doubted of by many; and so with some were the two last Epistles of IOHN, and the Councell of Laodicea, omitteth LVKES Gospell and the Apocalyps: you see therefore that these Fathers haue left these bookes out of the Canon.

(k) M. Fulke in his answere of a true Christian to a counterfeit Catholike, Art. 2. p. 52.
(l) Whitaker aduersus Stapletonum lib. 1. cap. 5. pag. 69.
(m) By Peter Martyr in his Common places Enlished, part. 1. fol. 42. And by Master Iewell in his defence of the Apologie, p. 201.
(n) Whitaker aduersus Stapletonum de [illegible] lib. 1. [illegible] 30. 40. [illegible] 46.

sort omitted, misdoubted or denied.

Secondly wee say, that for the reasons before-said, wee are to discerne of the Scriptures, not by that which the Fathers doe omit, deny, or doubt of, but by that which many of them affirme. And for so much therefore as M. *Fulke* rightly granteth, That (k) *the Church of Christ hath iudgment to discerne true writings frō counterfeit, & the word of God from the writings of men*, with whō herein agreeth M. (l) *Whitaker*, and other (m) Protestants. M. *Whitaker* not doubting to affirme, (n) *the Ecclesiasticall tradition to bee an argument whereby may be argued and conuinced, which bookes bee canonicall, which not.* M. *Hooker* also depending likewise herein vpon (o) *the authoritie of*

(o) M. Hooker in his Ecclesiastical Politie. lib. 3. & vide lib. 2. sect. 7. pag. 116.

Gods

Gods Church. Saint *Augustine* therefore in full determination of this question, deliuereth the Churches iudgement of his time, saying; (p) *The whole Canon of the Scriptures is contained in these bookes, fiue of* MOYSES, *that is to say, Genesis, Exodus,* &c. and so among others, there nameth and placeth *Ecclesiasticus*, and the other bookes now in question. In like manner, *the third Councell of Carthage*, saith, (q) *It is decreed, that besides the Canonicall Scriptures, nothing bee read in the Church vnder the name of the diuine Scriptures; and these be the Canonicall Scriptures, that is to say,* Genesis, Exodus, *&c.* numbring vp withall the other bookes now made questionable, and comprehending in that account *Sapientia* and *Ecclesiasticus*, as percell of *the fiue bookes of* SALOMON, there mentioned, (r) *For* (as Saint *Augustine* explaineth the matter) *these two bookes were said to be* SALOMONS *in regard of a certaine resemblance of style.* Hereunto might be added the

(p) Aug. de doctrina Christiana, l. 2. c. 8.

(q) Concil. 3. Carth. Can. 47.

(r) August. vbi supra.

like account made of the Canonicall Scriptures, by (t) *Innocentius*, (t) *Gelasius*, and (u) others: as also the testimonie of sundrie other Fathers alledging the booke of *Ecclesiasticus* for (x) *diuine Scripture*, for (y) *holy Scripture*, referring it without all euen to (z) *the holy Ghost*.

And heere I cannot but admire the bouldnesse of our learned Aduersaries, who in the Tower Disputation had *Anno* 1581. did publikely and seriously answere and auerre, that Saint *Augustine* in his fore-alledged saying, vsed the word Canonicall (a) *Improperly*, a bouldnes in them so ridiculous, and the con-

(s) Innocent. in epist. ad exuperium, cap. 7.
(t) Gelasius tom. 1. Concil. in decret. cum 70. Episcopis.
(u) Isidor. l. 6. Etimolog. c. 1. & Rabanus l. 2. Institut. clericorum, & Cassiodorus l. 2. Diuinarum lectionum.
(x) Cyprian. Sen. de Mortalitate post initium, & Fulgentius de Remiss. peccatorum, lib. 1. cap. 12. & 29. & lib. 2. c. 4. & Ambros. lib. 4. de Fide, cap. 4. & vide serm. 30. & in lib. de Nabath & Iezraelita, cap. 12. fine, & lib. de Tobya, cap. 1. & Hieron. Epist. 53. (y) Fulgentius de Fide ad Petrum, cap. 3. post medium, & lib. de Incarnat. & gra. Christi, &c. cap. 28. And it is yet further reckoned among the Canonicall Scriptures by Epiphanius Hæres. 76. ante medium, and by Iunilius Africanus in part. diuin. leg. cap. 3. 5. 6. (z) Cyprian. de Elemosina initio; alledgeth testimonie from Ecclesiasticus saying: Loquitur in Scripturis Spiritus Sanctus, &c. And lib. 3. epist. 9. he alledgeth it likewise, saying: Salomon in Spiritu Sancto constituus testatur, &c.

trary of their said answere, so euident, not onely in Saint *Augustine* and the third Councell of *Carthage*, (whereat S. *Augustine* was present, and (b) subscribed) but also in the other fore-alledged Fathers, that the same is plainly confessed and reproued in diuers of the said Fathers by sundry late Protestant writers, who deale more plainly with vs in the matter, as namely by Doct. (c) *Raynolds*, (d) *Lubbertus*, (e) *Zanchius*, (f) *Hospinianus*, and (g) *Hi-*

(b) Concil. 3. Carth. fine: It is said, Augustinus Episcopus plebis Hipponę subscripsi. (c) Raynolds in his Cõclusions annexed to his Confer. ce, the second Cnnclusion. p. 699. & 700. reproueth the third Councell of Carthage.

(d) Lumbertus de Principijs Christian. dogm. lib. 1. cap. 6. pag. 8. saith: Concedo quosdam ex his libris à Carthaginensibus admissos, sed nego eos propterea esse verbum Dei, nulla enim concilia habent istam authoritatem. (e) Zanchius de Sacra Scriptura, pag. 32. 33. Acknowledged the foresaid like iudgement of Augustine, of the Carthage Councell, Innocentius and Gelasius. (f) Hospinianus in Historia Sacramẽtaria, l. 2. p. 160. Reiecteth the iudgement herein of the Carthage Coũcel. And p. 161. He likewise reiecteth Innocentius & Gelasius. And p. 161 He reproueth S. Augusten. (g) Hiper. in l. 1. method. theol. P. 46. saith, In concilio Carthaginensi tertio, adduntur ad canonem, &c. Sapientia & Ecclesiasticus libri duo Machabeorum, Tobyas, Iudith, &c. quos libros [illegible] nes eodem ordine numerat Augustinus, Innocentius, Gelasius, &c. And then after p. 47. he preferreth the [illegible] of other Fathers, omitting these bookes in their [illegible] the Canon; which their omission is sufficiently [illegible] heretofore in the beginning of this Section.

perius, who neuer would haue vndertaken this extreame refuge of so reprooving the Fathers foresaid iudgement herein, if the other foresaid answere, which their other brethren made, and so faced out in the Tower, had beene eyther true or tollerable.

And whereas our Aduersaries do obiect, that the Iewes did not receiue into their Canon this booke of *Ecclesiasticus*, and the other foresaid bookes, now questionable, we doe answere hereto, that the Iewes did not receiue them publikely into their Canon, for that they were not first written in their Language, nor their Authors, perhaps, known to them, and so the authoritie of these bookes was to the Iewes vncertaine, and by them rather doubted of, then denied: which point *Epiphanius* confirmeth, witnessing, That the bookes of *Wisdome* and *Ecclesiasticus* were (h) *of doubtfull reading with them.* And we also further answere, that howsoeuer the Iewes thought of these bookes, yet are we

(h) Epiphan. Hæres. 8. cites dium, saith: & alij duo

wee (as the learned Protestants themselues (i) acknowledge) to be directed herein by the Churches judgement: as Saint *Augustine* also expresseth, saying, (k) *Among which are the bookes of* Machabees, *which not the Iewes, but the Church accounteth for Canonicall.* With whom agreeth Saint *Isidore*, saying in like maner of the said books, (l) *Though the Hebrewes doe not receiue them into their Canon, yet the Church of Christ doth honour them among the diuine bookes.* And S. *Hierome* also doubteth not to make like opposition between the iudgement of the Hebrews and of the Nycene Councel, saying, That (m) *with the Hebrewes the booke of* Iudith *is read among the Hagyographal* (which they receiued not in their Canon) but, saith hee, *The Nycene Councell, as we reade, reckoned this booke in number of the holy Scriptures.*

(i) See before in this Section at k.

(k) Aug. de Ciuit. Dei, lib. 18. cap. 36.

(l) Isidor. lib. 6. Etymol. c. 1.

(m) Hieron. Præfat. in Iudith, saith, Apud Hæbreos liber Iudith inter Agiographa legitur, cuius authoritas ad roborandā illa quæ in contentionem veniunt minus idonea iudicatur, &c. sed quia hunc librum Synodus Nicena in numero Sanctarum Scripturarum legi[tur] compu[tat] se, ac[cipi] &c.

And whereas lastly, our Aduersaries doe obiect, That (n) *Origen in Psalm.* 1, apud EVSEBIVM, hist. lib. 6. cap. [illegible]

(n) Orig[en]

(o) Epiphan. de Pond. & mensur. & hær. 8. Epicuræorũ circa medium.
(p) Hieron. Præfat. in librum Regum.
* See before in this Section at the letter i.
(q) Origen. in epist. ad Iulium Africanũ, after his seuerall proofes of that Historie, concludeth, saying: Et hæc quidẽ respondi: cũ non liceret præcipue post reprehensionem dicere encomion sacræ Scripturæ de SVSANNA &c. And Hom. 5. Leuiticum, hee saith, Sed iam tempus est nos aduersus eos duos Presbiteros vti sanctæ Susannæ vocibus, quas illi falsis repudiantes, Historiam Susannæ de catalogo diuinorum voluminum deleuerunt, nos autem & suscepimus & [illegible] contrà ipsos proferimus, &c.

and (o) *Epiphanius*, in their numbring the Scriptures of the old Testament, doe seclude these from the Canon: and that Saint (p) *Hierome* also affirmeth them to be Apochryphal. Wee answere thereto, first, That though these Fathers had denied these bookes, yet were this sufficiently answered by the examples and reasons before * mentioned. Secondly, we say, that these Fathers in the places obiected, doe not speake of their owne opinion, but doe only mention or set downe the opinion of the Hebrewes, and what bookes they thought Canonicall: frõ which opinion of the Hebrues, these Fathers were so far, that *Origen* (q) defended against *Iulius Africanus* (who doubted thereof) the History of *Susanna*, which the Iewes and protestants reiect: hee likewise

(r) affirmed

(r) affirmed that part of *Hester* to be sacred and Canonical, which the Protestants refuse, as not being in the Hebrewes Canon: *Epiphanius* also numbreth *Sapientia* and *Ecclesiasticus* among (s) *the diuine Scriptures*. And concerning S. *Hierome*, whereas he in like manner seemeth to seclude certaine (t) Chapters of *Daniel*, (reiected by Protestants, as not being in the Hebrewes Canon) in so much that (u) *Ruffinus* (mistaking herein *Hieroms* meaning) doth reprooue and charge *Hierome* with refusall of those foresaid parts of *Daniel*; (as also D. (x) *Whitaker* doth in like sort alledge the foresaid place of *Hierome*, against those said Chapters of *Daniel*): S. *Hierome* elsewhere answereth hereto, and explaineth himselfe, saying, (y) *Non enim quid ipse sentirem, &c. Truly I did not set downe what my selfe thought, but what the Hebrewes are accustomed to say against vs herein.* And so likewise where he saith, (z) *The*

(r) Origen. in epist. ad Iulium Africanū, saith, In multis quoque alijs sanctis libris inuenimus alicubi plus esse apud nos quam apud Hæbreos, vt in libro Hester, &c. inde ergo ne imprudentes abrogemus quæ habentur passim in Ecclesia.

(s) Epiphan. Hær. 76. ante medium.

(t) Hier. Præf. in Danielem.

(u) Ruffinus lib. 3. aduers. Hieronimum.

(x) Whitaker contra Camp. rat. 1. & idē illam contra Durænum pag. 88. & 91.

(y) Hier. A-

(z) Hier. Præfat. in Pro-

pol. 2. adu. Ruffinū circa fine.

Church

Church receiueth not (these other bookes now in question) *to confirme the authoritie of Ecclesiasticall opinion.* his like vnderstanding is, that they are not to bee vrged in argument against the Iewes, because that they not receiuing them, would not regard their authoritie. Which like moderation S. (a) *Hierome* himselfe elsewhere, and S. (b) *Augustine* also doe aduise otherwise, that Saint *Hierome* did not indeed tye himselfe to the Canon of the Hebrewes, appeareth sufficiently, in that himselfe placeth the *Machabees* (c) *among the stories of diuine Scripture:* and doth likewise cite *Sapientia* as the booke of a (d) Prophet, and receiueth, as before, *Susanna* and those parts of *Daniel*, which the Hebrewes and Protestants reiect, in so much as he calleth *Rufinus*, (e) Stultum ficophantam, *A foolish Sicophant*, for mistaking and charging him herein with the Hebrewes opinion. And doth lastly alledge the Nicene Coū-

(a) Hieron. in Præf. in Iudith.

(b) Aug. de Ciuit. Dei, lib. 17. c. 20. hauing alledged the bookes of Sapientia & Ecclesiasticus, as Prophets of our Sauiours Passion, and Conuersion of the Gentiles, saith presently afterwards, in regard of the Iewes: Sed aduersus cōtradictiones (namely of the Iewes) non tam firmate Proferuntur quæ scripta non sunt in eas one Iudæorū.

(c) Hieron. in Prolog. in Machabæorum li-

(d)

(e) Hieron. in Apolog. 2. aduers. Rufinum.

cell,

well, (t) *Reckoning the booke of* RVTH *in the number of holy Scriptures.* And thus much briefly by the way, concerning the Canon of the Scriptures.

(t) Hieron. in Præf. in Iudith.

SECT. III.

Free-will proued from the old beleeuing Iewes, the ancient Fathers, and the learnedst Protestants.

HAVING hitherto spoken of *Free-will* from the authority of Gods word, wee will now alledge the testimonie of the Iewes, of the ancient Fathers of Christs Church, and of the learned Protestãts. *Philo* who liued about Christs time, and was most * skilfull in the doctrine of the Iewes, testifieth the doctrine of himselfe, and the other Iewes in that age, affirming that (g) *Man hath Free-will,* that *God created him free, that being left to his proper will, he might doe whatsoeuer he pleased, &c. that knowing what was good, what euill,*

* Euseb. lib. 2. cap. 5. initio. the faith of Philo: In diuinis & patrijs disciplinis, quantum & quam magnum laborem consulerit omnes re liquide cõ (g) Philo libro, u bile

and the difference betweene &c. verse 19 and vice, bee might choose the better, and flee the worse: to which sentence (saith he) is extant the Oracle in Deuteronomie, *Behold I haue placed before thee life and death, good and euill, choose life.* Also the booke of *Ecclesiasticus* (supposing it were not Canonicall) testifieth aboundantly, the like doctrine of the faithfull Iewes, so many ages before Christs time, whereunto might be added the like testimonie of the other old (h) Iewish Rabbines, whose doctrine of Free-will is so euident, that the learned Protestants (namely, D. (i) *Fulke* and (k) *Paulus Fagius*) do acknowledge and confesse the same.

(h) Rabby Moyses filius Maimon in Epistola aduersus astrologos, (saith he) Ac illud quidem intelligere debetis, præcipuum ac principale ex fundamentis legis nostræ, omnesq; item Philosophos, aperte confiteri quæcunq; ab ipsis hominibus fiunt, ea in ipsorum manu esse ac potestate, &c. si velit homo seruire domino, &c. si placet adire concilia impiorum, &c. illud quoq; facite: And see Raby Moyses Hadarsan. in cap. 4. Genesios.

(i) M. Fulke in his Def. of the Engl. Translat. &c. p. 220. saith, The Iewish Rab. patrons of Free-wil, do erre, &c. (k) Whereas Rab. Aribas in capitulis Patrũ, saith, Et potestas data est, & in bono mundus iudicetur: Paulus Phagius in hunc locum, saith, Rabbi hanc sententiam explicant, &c. vt cuiuis homini potestas tradita sit vel bone vel male agendi: And Apotheca aperta, &c. Hoc referunt (saith Paulus Phagius) ad liberum arbitrium, videlicet in nobis situm, vt vel male vel bene agamus, & nobis mortem vt vitam proponere.

As

As concerning the Fathers, there is nothing more euident then the plaine and vnanswerable sayings (for the fourth hundreth yeares after Christ) of Saint (l) *Augustine*, (m) *Hierome* and (n) *Epiphanius*: (for the third hundreth yeares after Christ) of S. (o) *Cyprian*, (p) *Origen*, and (q) *Tertullian*: (for the age next after the Apostles) of Saint

(l) August. in actis cum felice Manichæo, l. 2. c. 4. saith: Habet quæ bona sunt & esse arbor bona, aut eligere quæ mala & esse arbor mala, &c. And de spiritu & litera, cap. 34. he saith, consentire vocationi Dei, vel ab ea dissentire propria voluntatis est: And in Psalm. 7. sub finem, he saith: Diabolo non consentire in potestate nostra esse voluit, qui non fecit. (m) Hieron. in Dial. 3. aduersus Pelag. saith, Hoc est quod tibi in principio dixeram in nostra esse potestate peccare vel non peccare, vt liberum seruetur arbitrium. (n) Epiphan. Hæres. 16. saith, Manifestum euidens & indubium est, vnicuique; libertum arbitrium concessum à Deo, qui ait: Ecce dixerit, si volueritis, & si nolueritis, vt penes hominem sit bene facere vel prauè operari. (o) Cyprian. lib. 1. epist. 3. saith, Homo libertati suæ relictus, & in arbitrio propriæ constitutus, sibimetipsi vel mortem appetit vel salutem. (p) Origen in numeros Homil. 10. saith, Sui arbitrij est anima, & si voluerit partem est ei liberum declinare, &c. (q) Tertul. lib. 2. contra Marcionem, cap. 6. saith, Tota libertas concessa est illi vt sui Dominus cõstanter occurreret, sponte seruando, & malo sponte vitando, &c.

(s) Irenæus lib. 4. cap. 72. Paulo ante med. saith, Si igitur non in nobis esset facere hæc aut non facere, quam causam habebat Apostolus &c. multo prius ipse dominus consilium dare quædam quidem facere, quibusdam verò abstinere? Sed quoniam liberæ sententiæ ab initio est homo, &c.

(t) Iustin. in Apolog. 2. paulo post med. saith, Nisi homines arbitrium suo possunt turpia fugere, & honestam sectari, nec extra culpam erunt quicquid Agant: ceterum quod libera voluntate peccent ex officium faciant sic demonstrabimus, &c.

(u) Ignatius in Epist. ad Magnesios (alledged long since by Eusebius hist. l. 3. c. 30. and acknowledged by M. Whitgift in his Defence of the answere to the Admonition, pa. [illegible] and by M. Cartwright, ibidem) saith, Quandoquidem [illegible] ipsæ sua habent præmia, & obedientiæ propositum [illegible] in eius quod elegerūt locū abituri sunt, fugiamus [illegible] agat, Diaboli est, non id factus per naturā, sed per [illegible] arbitrium.

(x) Irenæus, (t) Iustin, and (u) Athenagoras; and for the Apostles owne age, of Saint (x) Ignatius, Scholler (x) to Saint John, and of Saint (y) Clemens, and Dionysius Areopa-

(z) [illegible] the w [illegible] And [illegible] vsua [illegible] bou [illegible] the [illegible] led [illegible] the [illegible] ne [illegible] au [illegible] Fa [illegible] in [illegible] eh [illegible] co

(x) See M. Whitgift vbi sup. (y) Clemens [illegible] of Recognitions (translated a thousand and two [illegible] yeares since by Ruffinus, wherof reade Ruffinus in [illegible] Clement. ad Gaudent. and mentioned by

Epiphanius

Epiphanius Hær. 26. & 30. and by Hier. l. 2. aduer. Rufinum.) Iustin, l. 5. Si quis audiens sermonem veri Prophetæ, velit recipere aut nolit, &c. habet in sua potestate, liberi enim arbitrij sumus, &c: nunc autem quia liberum est animo in quam velit partem declinare iudicium, & quam probauerit eligere vitam, constat euidenter in esse hominibus arbitrij libertatem.

(2) *Areopagita*. (2) mentioned in the writings of the new Testament. And for so much as it is oftentimes vsuall with certaine of our more bould then learned Aduersaries, rather to cauill against, then acknowledge the true meaning of the Fathers sayings, though in themselues neuer so plaine. I will therefore (to auoid all difficultie, or doubt of the Fathers iudgements) briefly alledge in what the learned Protestants themselues doe acknowledge and confesse in this behalfe.

(2) Dionisius Areopagita (whom Master Whitgift in his answere to the Admonition, p. 105. alledgeth saying, Dionisius the Areopagita in his booke, de Cœlesti Hierar. cap. 9. & 10. & de Eccles. Hierar. cap. 5. & de Diuin. nom. cap. 4. & Theologiæ tertio, cap. 13. pag. 91. alledgeth sayings of this Author, Sanctissimus Dionisius (antiquissimus testis, videtur enim esse antiquissimus) saith in his

The Protestant Diuines of *Mag-*

booke, De Cœlesti Hierarchia, cap. 9. neque enim habemus vitam, neque liberi arbitrij gratia diuinitus mortalibus, prouidentiæ diuinæ luce & splendore tur; and see him, De Diuinis nominibus, cap. 4. (3) Clemens is mentioned, Philip. 4. 3. and Dionisius mentioned, Act. 17. 34.

(b) D. Hillin his Defence of the Article that Christ descended into Hell, fol. 23.

(c) Centur. 4. c. 10. col. 927. and col. 931. and Centur. 5. col. 969. and Centur. 4. col. 1113. & ibidem col. 1144. & col. 1184. & ibid. col. 1183. & Cent. 5. col. 1. & ibid. col. 10. & ibidem col. 1335. & ibid. col. 500. & Cent. 2. c. 10. col. 65. & ibid. col. 80. & ibid. col. 167. & Cent. 2. c. 10. col. 121. & ibid. col. 7.

(d) Humfrey Iesuitis[illegible] 2. fol. 5. [illegible] 927. [illegible] ibid.

debuts, in their *Centuries* penned by their common labour and consent, (a worke so highly esteemed by our English Protestants, that they affirme it to be (b) *worthy of eternall memory*) doe acknowledge that the Fathers of all ages taught Free-will, and do therefore specially reproue them. In this sort they charge and (c) reprehend by name, *Gregory Nazianzen, Gregory Nyssen, Hesechius, Epiphanius, Hillary, Ambrose, Prudentius, Cyril, Alexandrinus, Theodoret, Cassianus, Chrysostome, Origen, Tertullian, Cyprian, Irenæus* and *Iustin*, reciting & reprouing their particuler sayings had of *Free-will*. D. (d) *Humfrey* hauing in likesort reprehended sundrie of the most ancient Fathers, as namely S. *Cyprian* and *Irenæus*, (whose particuler sayings, concerning *Free-will*, hee specially reciteth and reiecteth) concludeth in plaine tearmes, and confesseth, saying: (e) *It may not bee denied, but that* IRENEVS, CLEMENT *and others, whom they call Apostolicall, (as*

liuing

liuing next after the Apostles age) *haue nothing Apostolically inserted in their writings the opinions of* Free-will *and merits of good workes.* The English puritans likewise, doe not only expressely (f) charge and reprehend those two ancient Fathers, *Iustine* and *Irenæus*, for their doctrine of *Free-will*, but doe also in plaine termes, further confesse and affirme of *Free-will*, (g) *That euer since the Apostles time, in a manner, it florished euery where, vntill* MARTINE LVTHER *tooke the sword in hand against it.* Lastly, D. WHITGIFT discoursing of (h) *Doctrine taught and professed in any age after the Apostles time:* confesseth in like maner without any other exception, either of age or Father, that (to vse his owne words) (i) *Almost all the learned Bishops of the Greeke Church, and Latine also, for the most part, were spotted with doctrines of* Free-wil, *of merites, of inuocation of Saints, and such like:* whereunto might be added the like testimony of (k) *Caluine*: So cleare

(f) See the Treatise entituled A Briefe discouerie of vntruther, &c. contained in a Sermon preached An. 1588. by D. Bancroft, pag. 23.

(g) Vide ibidem.

(h) M. Whitgift in his Defence of the answere to the Admonition, &c. pag. 472. and 473.

(i) Vide ibid. pag. 473.

(k) Calu. Institut. l. [illegible] sect. [illegible]

are the Fathers iudgemẽts of *Free-will* made plaine and euident, not only by their own manifest sayings, but also by open confession and acknowledgement of our most learned Aduersaries, as namely of the Lutherans, of our English Protestants and Puritans, and by the like acknowledgement of *Iohn Calvine* himselfe.

And hence it is, that sundry learned Protestants mooued with the foresaid manifest testimonies of Scriptures and Fathers, haue not doubted to embrace the doctrine of *Free-will:* to this end doth Master (l) *Foxe* declare in his Monuments, how that one *Trew*, and sundrie other Professours of those times taught *Free-will:* and were as then by their other brethren thereupon * *Called the Free-will men:* Also the like doctrine of *Hemingius* and *Snecanus* (two famous and learned Protestants) is so euident, that M. *Willet* doth therefore affirme of them and their followers, That (m) *they are*

(l) M. Foxe in his Acts and Monuments, pag. 133. & seq. ibid.

* M. Foxe ibid. page 1691.

(m) M. Willet in his Synopsis [illegible] pag. 810.

more

more erronious concerning Free-will, then are the Papists. To omit the like doctrine of (n) *Castalio*, and that *Peter Martyr* faith of *Molineus*, (o) *That he iudgeth certaine things amisse touching Free-will*. M. *Perkins* himselfe, though a great aduersarie to *Free-will* howsoeuer he impugne the word, is yet by consequence of truth mooued to acknowledge the doctrine: to that end affirming, That, (p) *Because God giues men commandement to repent and beleeue, therefore they haue power to repent and beleeue*: (q) *God with the commandement giuing grace, that the thing prescribed may be done.*

(n) See Castalio his words heretofore, c. 2. sect. 1. in the margent, at the (o) Peter Martyr in his Epistles annexed to his Common places in English, in his Epistle to Caluine. pag. 99. (p) M. Perkins in his Reformed Catholike, pag. 26. (q) M. Perkins vbi supra, pag. 52.

Hereunto I will onely adde that most certaine infallible and experimental Lecture, written with great legible letters in the booke of euerie mans conscience, learned and vnlearned: wherein we doe plainly reade, and by experience know for true, that (before we haue by long custome and pleasure of wicked life, repelled Gods grace, and as it were

were wholly captiuated our ſelues into the bondage and habite of ſin) our ſoule as yet baſhfull to commit mortall ſinne, hath (among it ſeuerall conflicts had therewith) ſometimes ſtrugled againſt the temptation, and happily ouercome the ſame, and hath alſo at other times after much ſtriuing and reſiſtance, yeelded to the wicked pleaſure thereof, euen when it might haue ſtood. And as the light of reaſon and experimental knowledge, doth ſo aſſure vs of this, that the learned Proteſtants themſelues doe giue (r) teſtimony thereunto; ſo likewiſe doth our repentance, ſelfe hatred, ſhame and diſlike, conceiued vpon our often falling, when (as our conſcience telleth vs) we might haue done otherwiſe. And hence it is, that the Scripture doth moſt ſeriouſly deliuer to vs ſo many wholeſome admonitions and encouragements to follow (ſ) godlineſſe, with promiſe of reward, and ſo many cominations to (t) auoid ſin, with denun-

(r) M. Hooker in his Eccleſiaſticall Politie, l. 5. p. 101. ſaith, Diſtributiuely at the leaſt all grieuous actual offences may be auoided: ſo that in this ſence to be preſerued from all ſinne is not impoſſible: and ſee M. Hooker lib. 1. pag. 60. & 61. and M. D. Couel in his Defence of M. Hooker, &c.

Amos 5. 4, 6, 14. Eſay 1. 16.

denunciation of punishment: deliuering the same to vs oftentimes (u) Esay 1. euen (u) conditionally, if we our selues will &c. which promise so made to vs, vpon condition, were meerely voide, if we in no sort were made able to accomplish the condition. Hence also it is that God is said to (x) *Trie* vs, which said *Trial* were altogether improper, if the euent of our election or choise were before-hand determined, and wholy out of our owne power: And hence lastly it is, that the holy Ghost often perswadeth and commandeth vs with (y) words most euidently arguing our libertie and power to assent thereto.

19.20. If you consent and obey, you shall eate the good things of the Land, but if you refuse, &c. you shal be deuoured. And Ezec. 18.21, 23. If the wicked will returne frō his sins he shall liue. And see Ezech. 33.19. If thou wilt enter into life keep the Commandements. And Mat. 19.17. If thou wilt be

perfect, go sell the things that thou hast, &c. & thou shalt haue treasure in heauen. And 2. Tim. 2.21. If any man shall cleanse himselfe from these, he shall be a vessell vnto honour. And Rom. 8.13. If by the Spirit you mortifie the deeds of the flesh you shall liue. (x) Deut. 8.2. The Lord led thee this 40 yeares in the wildernesse, to humble thee and trie thee, whether thou would keepe his Commandements or no. And Deut. 13.3. The Lord your God proueth you, to see whether you loue him with all your heart. (y) Zachary 1.3.

vnto mee, saith the Lord, and I will turne vnto you. And Ioel 2.12. The Lord saith, turn vnto mee with all your heart. And Ezech. 18. 31. Cast away from you al your transgression, &c. and make you a new heart, a new spirit, &c. for why will yee die, O house of Israel. And Ezech. 33. 11. As I liue, saith the Lord, I desire not the death of the wicked, but that hee turne from his way and liue: turne you, turne you from your euill wayes, why will you dye? &c. And 2. Tim. 2. 21 If any man shall cleanse himselfe from these, he shall be a vessell vnto honor.

And thus much briefely from the Scriptures, the Iewes, the ancient Fathers, the learned Protestants, and the testimonie of our owne conscience, in behalfe of grace and *Free-will*, a most gracious gift wherewith God hath enabled vs, wherein to disclaime, were to deny God in his blessings.

SECT. IV.

That no man hath infallible certaintie of his owne Election.

BY this which hath been already said concerning *Free-will*, is sufficiently discouered the vanitie of that assured knowledge & certaintie of saluation, which many Protestants pretend and (z) challenge

(z) See M. Whitaker contra Durum, lib. 6. pag. 635. [illegible]. 7. and M. [illegible] kins in his [illegible] formed Ca[illegible] lic. p. 38. [illegible] 55. And D. Willet in his Synopsis, pag. 582. & 583.

to

to themselues, against which the holy Scriptures doe (with further argument in proofe of our *Free-will*) make most vehemently: to this end doth the Apostle S. *Paul* Professe himselfe to be (not * assured, but) careful (a) *If by any meanes* (saith he) *I may come to the resurrection which is from the dead*: (b) *Lest, perhaps, when I haue preached to others, my selfe become a reprobate*: (c) *Let vs therefore feare lest, perhaps, forsaking the promise*, &c. And in further proofe, that hee who is iustified or in state of grace, may fall from thence: the Scriptures do affirme, That (d) *the boughes may be broken off*, &c. That (e) *the goodnesse of God* (pertaineth to vs but conditionally) *if wee abide in his goodnesse, otherwise wee also shall be cut off*: That (f) *if the iust man doe turne away from his righteousnesse*, &c. *in his sinne hee shall die*: That some (g) *doe repell faith and a good Conscience, and* (h) *are fallen from grace*: That also (i) *some who were once illuminated, haue tasted also the heauenly gift, and*

* Not assured, for though he liued so innocently, that he knew nothing 1.Cor.4. 4. yet durst he not, for all that, iudge himselfe, 1.Cor.4 3. but referred iudgement till our Lord come, who then, will lighten the hidden things, 1.Cor. 4. 1. (a) Philip.3. 11. 12. (b) 1.Cor.9. 27. (c) Heb. 3.12. (d) Rom.11. 17. (e) Rom. 11. 21. & vide Ioh. 15. 6. (f) Ezech. 33. (g) 1.Tim.1.19. (h) Gal. 5. (i) Heb.

were partakers of the holy Ghost, &c. are fallen, and that so dangerously, as it is impossible, &c. (or very rare) for them to be renued againe to penance. And hence it is that those, who in regard of their present estate of grace or iustice, are said to be written (k) in Gods booke, are neuertheless vpon their relapse, affirmed to be (l) razed or blotted foorth: So as they may bee said (m) to lose the things which they haue wrought. In regard of which incertaintie in generall, the Apostle bursteth forth into exclamation, saying, (n) How incomprehensible are his iudgements, &c. for who hath knowne the mind of our Lord; or who hath been his Counseller? as also SALOMON speaking of (o) the Iust (faith) their workes are in the hand of God, and no man knoweth either loue or hatred, &c. (p) The sence whereof (saith S. HIEROME) is: I haue found the workes of the Iust to bee in the hands of God, but whether they be beloued of God or not, now they cannot know. In demonstration or proofe of

(k) Exod. 32. 32, 33. & Psal. 69. 28.

(l) See Moses words hereof, Exod. 32. 32. and Gods answere thereto, ibid. vers. 33.

(m) The second Epistle of Iohn, verse 8. and see Galat. 3. 4.

(n) Rom. 11. 33. 34.

(o) Ecclesiast. 9. 1.

(p) Hieromes owne Comentary vpon this place: also his translation thereof, according to the sence of the Hebrew, is, Nescit homo vtrum odio vel amore dignus

of which foresaid generall and absolute assertion, and not to contradict or restraine the same, (as our aduersaries pretend) the holy Ghost saith further in the same place, (q) *All things chance alike to all, and the same condition is to the iust, and to the wicked, &c.*

This point is made furthermore euident and demonstratiue, by example not to bee answered: for whereas our Aduersaries (r) doe teach, that iustifying faith cannot be without charitie, no more then fire can be without heate: it hence followeth, that if a man may lose his charity, he doth also therewithall lose his faith, and so by (s) consequent, he doth likewise thereby lose the certaine knowledge of his owne saluation. Now that a man may lose his charitie (which is the onely difficultie to bee proued) is * affirmed by Scripture, and made further euident by example of *Dauid*, (the chosen seruant of God) who lost the same, when he (as Master

(q) Eccles. 9. 2.

(r) M. Fulke against the Rhemish Testament, in 1. Cor. c. 13. fol. 290. saith, Iustifying faith cannot be without charitie: And Kimedoncius in his second booke of the Redemption of mankinde, c. 3. part 3. hath the like, and see 1. Cor. 13. 2.

(s) Hence it is, that some Protestants do deny that faith may be lost: Hereof see D. Whitaker con. Camp. rat. 8.

* Thou hast left thy first charitie, Apoc. 2. 4.

(t) M. Bruce in his fourth Sermon vpon the Sacrament, pag. 14. of that fourth Sermon: and see Iohn Knox in his booke against the Aduersaries of Gods Predestination, pag. 219.

(u) 2. Reg. 11.4.

(x) 2. Reg. 11.15.

(y) 1. Iohn 3. 10.

(z) 1. Iohn 3. 14.

(a) Habacuc. 2.4. and Rom. 1.17. and Galat. 3.11. and see Gallath. 2.20.

ter *Bruce* confesseth, (t) *Slept in sin* of (u) Adultery and (x) Murder: for voluntary prepensed murder (as was *Dauids*) is a priuation of charitie, and therefore charitie and it cannot at one, and the same time, haue their being together in the indiuisible vnitie of our soule: to which end Saint *Iohn* saith (y) *He that loueth not his brother, is not of God*, but (z) *abideth in death*. Therefore *Dauid* in his murder of *Vrias*, and before his repentance, was not of God, but for the time abode in death, and so by consequent had neither charitie nor faith, for if hee had retained faith, then as our Aduersaries teach, he had not *bidden in death*, because that (a) *By faith the iust man liueth*.

Our Aduersaries doe answere hereunto diuersly, for some doe say, that *Dauids* faith was not lost, but for the time, as it were, slept: But this is no answere, but a needy begging of the thing in question, sufficiently confuted by the premises: for

for if *Dauids* charitie was loſt by his murder, then was his faith alſo, not left ſleeping, but likewiſe loſt: Alſo if *Dauid*, during his forefaid *ſleeping in that ſinne*, was thereby (b) *the ſeruant of ſinne*, and (c) *of the Diuell*, and alſo (as hath beene before ſhewed) *not of God*, but *abode in death*: his charitie and faith were then for the time not ſleeping, but loſt. Laſtly, this anſwere is againſt the nature of true faith, which is not ſleeping or idle, but (d) *working by charitie*, and (e) *without workes dead*. Others doe anſwere, that (f) DAVID *when he committed adultery, was, and remained the childe of God*, and (g) *did not fall from his faith*. But as *Beza* and *Baſtingius* doe moſt groſſely affirme (h) *at one and the ſame time, he ſinned, and ſinned not*: and therefore, ſaith BEZA, (i) *he ſinned*, (non totus ſed quatenus nõ regeneratus) *not whol-*

(b) Ioh. 8. 34. He that committeth ſinne, is the ſeruant of ſin: and ſee 2 Pet. 2. 19. and Rom. 6. 16. where it is ſaid, You are the ſeruants of him you obey, whether it be of ſin to death, or of obedience to Iuſtice.

(c) 1 Ioh. 3. 8. He that committeth ſinne, is of the Diuell.

(d) Gal. 5. 6.

(e) Iacob. 2. 17. 26.

(f) M. Fulke in the Diſputation had in the Tower, Anno 1581. the ſecond dayes Confe-

rence. C. 1. b. (g) Beza in reſponſ. ad acta colloqui Montisbelgar. part. altera, pag. 73. (h) Beza ibid. p. 7. (i) Beza ibid. pag 74. ſaith, Simul eosdemq; tempore pecca & non peccat, &c. And ſee Baſtingius in his Comentarie vpon the Catechiſme of Chriſtian Religion, Engliſhed, pag.

(k) Bastingius ibid. and Piscator in volum. 2. Thes. Theologic. printed 1597. pag. 119.

ly, (k) *But* (as *Bastingius* also, and *Piscator* do likewise explaine) *in that part wherein he was not regenerate.* To such absurde & phantastical straits are our Aduersaries driuen, rather then they will acknowledge the truth.

Hereunto I will onely adde that wicked presumption, whereof this straunge doctrine is the parent. Hence it is that their Martyrs teach, That (l) *we cannot be damned, except Christ be damned with vs:* That (m) *when we sinne, we minish not the glory of God, all danger in our sinne, is the euill example to our neighbour,* &c. Hence also it is, that *Luther* teacheth, That (n) *workes take their goodnesse of the worker,* and that (o) *no worke is disallowed of God, vnlesse the Author be disallowed before:* that therefore the faithfull person (p) *worketh nothing but good workes, neither can it bee but good, which he being good before shall do.* So that *Dauid* being faithfull, and before allowed of with God, his adultery and murder were not disallowed

(l) See the Actes and Monuments printed 1563. p. 488.

(m) Act. Mon. pag. 1338.

(n) Luther in his Sermons, Englished and printed 1578. pag. 147.

(o) Ibid. pag. 276.

(p) Ibid. pag.

lowed of God, but good: & so accordingly *Luther* saith, That (q) *from Christ, sinne cannot draw vs, although we should commit fornication, or kill a thousand times in one day*: In so much as he setteth downe for a certaine conclusion, saying, (r) *A Christian, or baptized person, is so rich, that although he would, he cannot lose his salvation by any sinnes, how great soever, vnlesse he will not beleeue*: whereof he giueth the reason elsewhere, saying, (s) *As nothing iustifieth but faith, so nothing sinneth but vnbeleefe*: With whom agreeth *Tyndall*, saying likewise, (t) *There is no sinne but vnbeleefe, no iustice but faith*. And *Beza* (as *Andreas*, a brother of his owne, reporteth his words) teatheth agreeably, That (u) *he who once truly beleeueth, cannot afterwards fall from the grace of God, or lose his faith by his adultery, or any other like sinnes*: wherunto might bee added the like doctrine of M. (x) *Whitaker*.

(q) Luther. tom. 1. epist. Latin. fol. 334. ad Philip.

(r) Luther de Captiu. Babylon. And see this saying mentioned by the Protestant Author, in his Treatise against the Defence of the Censure, p. 198.

(s) Luther in loc. Comun. (printed Magdeburg. 1594.) Class. 5. c. 27. pag. 68.

(t) Act Mon. pag. 1337.

(u) Vide Iacobum Heilbrigam in Epitom. colloquij Montisbelg. pag. 48. & vide pag. 48.

(x) Whitak. de Eccle. speaking of true faith, p. 301. *Fatemur, nos dicimus* si quis actú fidei habeat, peccata nõ nocere, id quidé Lutherus affirmat, id nos opti-

Onely now I will couclude this point with testimonie of learned Protestants, Lutherans, and Caluinists, who haue vpon better consideration forsaken their foresaid brethren, acknowledging the truth of our Catholike Doctrine. The Protestant Diuines of Saxonie doe in their publike Confession teach, That (y) *It is manifest that some who are regenerate*, &c. *are againe reiected of God, and made subiect to eternall punishment*: That (z) *Iustification and regeneration may be shaken off, and wee lose eternall life*. And the Confession of (a) *Ausburg* condemneth the contrarie doctrine for *Anabaptisme*: as also *Lobechius*, Doctor and Professor in the Vniuersitie of *Rostoche*, (b) defendeth our foresaid Catholike doctrine, (c) alledging to that end the Confession of *Augusta*, and a great number of particuler Scrip-

(y) See the Harmonie of Confessions in English, pag. 80 and see p. 233.
(z) See the Harmony, &c. pag 295.
(a) Ibid. p. 224.
(b) LOBECHIVS, Doctor and Professor S. Theologiæ in Academia Rostochiensi, in his Disputation. Theolog. p. 317 and 318. saith, Cum de renatis & iustificatis quæratur, An fidem excutere & gratia Dei excidere possint, respondemus in confessione nostra affirmative, quod &c. Condemnantur Anabaptistæ qui negatiuam tuentur, in quorum castra cum Caluiniani transierint, & Anabaptisticum suum errorem suum fecerint, manifeste se ab Augustana Confessione segregarunt, &c. (c) Ibidem pag. 318.

tures,

tures, charging his other brethren, *the Caluinists*, with (d) *an Anabaptisticall error*, in teaching otherwise. *Chemnitius* affirmeth in like maner, That (e) *true liuely iustifying faith may be lost, and the partie made guiltie of eternall damnation:* and the same doctrine is no lesse plainly affirmed and maintained by (f) *Haffenreffe-rus*, Doctor and Professor in the Vniuersitie of *Tubing*: by (g) *Danid Rungius*, Doctor and Professor in the Vniuersitie of *Witeberg*, by *Conradus* (h) *Schlusselburg*, Doctor and Professor in the Church and Colledge called *Stralesundensis*: And to conclude, by *Adamus* (i) *Franciscus*, *Johannes* (k) *Wygandus*, *Iacobus*

(d) Pag. 318. vt supra.

(e) Chemnitius in his Exa. men. Concil. Trid. printed An. 1578. part. 2. pag. 193. & vide part. 1. pag. 190.

(f) Haffenr. Theologiæ D. & Professor. in Schola Tubingensi: in his loc. theolog. pag. 188. & 331. reprooueth herein Caluine and Beza.

(g) Rungius S. Theolog. Doctor. & Professor. in Academia Witebergensi in Disput. 7. ex epist. Pauli ad Corinth. posteriori part. 1. Thesi 5. faith, Hominem verè renatum finaliter Dei gratia excidere & perire posse indubitatis Scripturæ testimonijs & exemplis demonstramus. (h) Schlusselburg. in Theologia Caluinistarum l. 1. art. 14. fol. 41. b. 46. b. & 47. a. reprooueth herein Caluin, Zacchius, and the Diuines of Geneua. (i) Adam Fr[illegible] Margarita Theologica (printed 1602.) pag. 101. [illegible] cludeth from the Scriptures, that renatus amittit fidem & [illegible] æternæ penæ. (k) Wygandus in his Syntagma ex [illegible] no Testamento, col. 732. & 733. prooueth by many testi[illegible] nies of Scripture, fidem posse amitti.

(l) *Andreas*, (m) *Geſnerus*, and many other (n) learned Lutherans, to whom alſo might bee added euen *Philip.* (o) *Melanchthon.*

As concerning the Caluiniſts, ſundrie of the beſt learned among them, haue in like manner acknowledged the truth of our Catholike doctrine. To this end doth *Wolfangus Muſculus*, a prime man amongſt them teach, ſaying, (p) *If hee who hath been made partaker of the heauenly grace, doe fall from that grace, and of a iuſt and faithfull man, doe become vniuſt, and infaithfull, &c. this mans conſcience, (the puritie of faith being loſt) is made guiltie vnto damnation:* And then ſignifying his diſſent herein from his other brethren, he concludeth, ſaying: *I know that in this point ſundrie are of another minde, but what*

(l) Andreas in his Epitom. Colloquij Mömpelgar. p. 47. & 61. And ſee Reſponſ. Beza ad acta Colloquij, Montiſbelgar edition. tertia, pag. 73. 74. & 75.

(m) Geſnerus Doct. & Profeſſor. in Witeberg. in his Diſput. 17. pro ſanctiſſimo libro concord. Diſput. 16. pag. 850. reprehendeth Beza herein: and ſee him, pag. 155. 156. & 357.

(n) See Benedict. Morgenſt. Bern. in Tractatu de Eccleſia, pag. 72. and the Treatiſe entituled Apologia Confeſſionis Auguſtanæ, fol. 262. & 263. and late Colloquie at Ratisbone, pag. 433. and in his Disgraphæ electionis, p. 125.

(o) Melanchthon. in Conſil. Theologic. pag. 332. ſaith, Excidunt homines à gratia, ac inſuſcitantem fidem amittunt, &c. & vide pag. 546.

(p) Muſculus in loc. Comun. Loc. de Pec.

my opinion is, I tell freely, without iniurie to them. In like manner, M. *Robert Rollock*, ſometimes * *Rector of the Vniuerſitie of Edenburgh*, (a man highly (q) commended by *Beza*, and the Puritanes) doth in regard of this foreſaid danger of our final falling, earneſtly admoniſh, ſaying: (r) *I tell thee, that notwithſtanding that thou art redeemed, and by this blood of Chriſt, freed from ſinne and death, yet if thou takeſt delight in ſin, the greater ſhall be thy damnation.* To omit M. (ſ) *Harſenet*, and ſundry other of our Engliſh Proteſtant Diuines, who are knowne to embrace our Catholike doctrine: *Hemingius* and *Snecanus*, two famous and learned Caluiniſts, are both of them likewiſe ſo plaine herein, that our Aduerſarie, M. *Willet*, doth therfore ſpecially reproue them, ſaying thus of them, (t) *Theſe Patrons of Vniuerſall grace, and conditionall Election, doe conſequently hold, that men may loſe their election & faith:* HEMINGIVS pag. 30. *the ſame is alſo maintained by*

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* He is ſo termed in the Title, or firſt page of his booke of Lectures, vpon the Epiſtle of Paul to the Colloſians.

(q) See their words of commendation, ſet downe in the Epiſtle of Hearie Holland to the Chriſtian Reader, ſet before the beginning of the ſaid booke.

(r) In the ſaid booke, Lecture 6. cap. 1. p. 64.

(ſ) Harſenet preſ[illegible] thereof [illegible] Paris Cat[illegible]

(t) [illegible] in his Synopſis pag. 211.

SNECANVS, pag. 976. Thus far M. *Willet*: only I wil now adde hereunto the testimony of M. *Perkins*, (though our great Aduersarie in this point) who neuertheleſſe confeſſeth as well of the Elect, That (u) *this teſtimonie of being perſwaded that we are adopted and choſen in Chriſt, &c. is weake in moſt men, and can ſcarcely be perceiued:* As alſo of the reprobate, That (x) *they may doe outwardly all things which true Chriſtians doe:* That *they doe willingly ſubiect themſelues to the miniſtery of the Word, are as forward as any, and as ioyfull in frequenting Sermons, and doe condemne them of impietie, which bee negligent hearers of the Word; they are alſo void of hypocriſie, and herein diſſemble not that faith which they haue not, but rather ſhew that* (Faith) *which they haue;* and all this ſo truly and vnfainedly, (y) *That* (ſaith he) *a man being in this eſtate, may deceiue himſelfe, and the moſt godly in the world, which haue the greateſt gift of diſcerning, how they and their brethren ſtand before the Lord:*

(u) M. Perkins in his foure Treatiſes ne. ceſſary to be conſidered of all Chriſtians, the fourth Treatiſe, ſec. 14.

(x) In the Epiſtle to the Reader, in the beginning of the booke.

And

And ſo accordingly the Anabaptiſts (who were burned in Smithfield, and elſwhere, for their errors) were moſt certainly perſwaded of the aſſured knowledge and certaintie of their owne ſaluation, in ſo much as they teſtified the ſame with their death; and yet (as (z) *Caluine* confeſſeth) were deceiued therein: which things being ſo, how then can our Aduerſaries preſume, that they alſo cannot bee deceiued likewiſe herein?

As concerning the Ancient Fathers, their particuler (a) teſtimonies hereof are plentifull, but for ſo much as their doctrine of *Free-will* (whereupon this now queſtion dependeth) he tearmeth our Aduerſaries doctrine, Preſumption, ſaying, Quis ex multitudine fidelium quamdiu in hac mortalitate viuitur, in numero prædeſtinatorum ſe eſſe præſumat? &c. And tom 7. ad art. ſibi falſo impoſit. art. 12. he ſaith, [illegible]natio Dei apud nos dum in præſentis vitæ periculis [illegible] incerta eſt, &c. And tom. 7. de Bono Perſeuer[illegible] he ſaith, Itaq; vtrum quiſque hoc munus acceperit quam d[illegible] hanc vitam ducit, incertum eſt. And ſee Auguſt. de Ci[illegible] Dei, lib 10. cap. 7. & epiſt 121. cap. 2. & de bono Per[illegible] cap. 8. & 13. & in Pſal. 41. And ſee Chryſoſt. hom. 11. in [illegible]

(z) Caluin. contra Anabapt. p. 120. 121.

(a) Auguſt. de Ciuit Dei, l. 11. c. 12. ſaith, Licet de ſuz[illegible] ſeue[illegible] mi[illegible] de[illegible] pe[illegible] ſu[illegible] acce[illegible] nim hominum ſe in actione Profectuq; iuſtitiæ perſeueraturum vſq; in finem ſciat, niſi aliqua reuelatione? &c. And (de Corrept. & gratia, cap. 13.)

Philippenses. And lib. 2. de Compunctione cordis. And Prosper. lib. 2. de Vocatione Gentium, c. vlt.

pendeth) is (b) heretofore made plaine and confessed: I doe therefore purposely forbeare all further discourse of their particuler sayings in this behalfe.

And Hierome alledged heretofore, cap. 2. sect. 4. in the margent, there at the letter p. And see Hierome in cap. 3. Ionæ. And the like doctrine of Saint Gregory the Great is so plaine herein, that Caluine in his Institutions (printed Argentorat. 1539.) cap. 3. de Prædest. & Prou. Dei, pag 260. saith, Pessimè ergo & pernitiosè Gregorius, dum vocationis tantum nostræ conscios esse nos tradit, electionis incertos, &c.

(b) Heretofore chap. 2. sect. 3.

Chap. III.

Concerning Reprobation.

Section 1.

The Protestants doctrine is delivered concerning Reprobation, And God being the Author of sinne.

AND although our Aduersaries doctrine of Reprobation, be in like maner sufficiently confuted, by that which hath beene heretofore said concerning *Free-will*, for so much yet,

yet, as it doth so particularly and directly impugne the honour and mercies of God: I will therefore particularly also examine the same. In which course, I will first set down what our Aduersaries doe affirme and teach concerning this matter. *Caluine* and his followers in their Discourse hereof, teach that (e) *God doth ordaine by his counsell and decree, that among men, some bee borne destined to certain damnation from their mothers wombe, who by their destruction may glorifie God:* And that his decree hereof, is onely because it so pleaseth him, * *without any respect had to their workes, either good or euill:* and that therefore hee was so farre frō intending the saluation of these, that hee (d) *did not suffer death for them.* And whereas *Iacobus Andreæ* (though a learned Protestant, yet Aduersarie to *Caluine* and *Beza* in this matter:) would (as it were) agree or compound the Controuersie by distinction, that Christ dyed for all (e) *(sufficienter non efficienter)*

(e) Caluin. Institut. l. 3. c. 23. sec. 6. his words are, Consilio nutuq; sue ita ordinat, vt inter homines nascantur, ab vtero, certe morti devoti, qui suo exilio ipsius nomen glorificent.

* See hereafter, c. 5. sec. 1. in the margent there, at the letter l.

(d) Beza in respons. ad acta Colloquij Mōtisbelgar. [illegible] & 221.

(e) Vide [illegible] pag. 215.

that is to ſay, *ſufficiently, not efficiently*: CALVIN contemneth it as (f) *of no force*: and Beza termeth it (g) *a meere tergiuerſation and impertinent to the point in queſtion*: in ſo much that to the Scriptures witneſſing, That (h) *Chriſt dyed for the ſinnes of the whole world*: he anſweareth, reſtraining them (i) *ad ſolos electos*, to be vnderſtood, *onely of the Elect*. In which myſterie, he and his followers haue proceeded ſo far, that they doubt not ſtrangely to teach, as wel that euen (k) *many infants* (of beleeuing parents, though) *being baptiſed, are notwithſtanding damned by the ſecret decree of God*: As alſo that on the contrary (l) *Some children of infidell*

(f) Caluin de Arcana Dei prouidentia, pag. 155. ſaith, Ne valeat in præſens cõmunis illa ſolutio Chriſtum ſuffecienter pro omnibus paſſum eſſe efficaciter tantum pro electis, magna illa abſurditas, &c.

(g) Beza in reſp. ad act. Colloqu. Montisbelg part. altera, pag. 217. & pag. 221.

(h) 1. Iohn 2. 2. & 1. Tim. 2. 6.

(i) Beza vbi ſupra, p. 211. & 215. & 216. (k) Of Bezaes opinion herein, reade his Reſponſ. ad act. Colloq. Montisbelg. part altera in præfat. pag. 11. & pag. 122. And ſee epitom. Colloq. Montisbelg. pag. 83. And of Vrſinus opinion herein, reade his [illegible] Catechetici, printed 1586. pag. 575. And of [illegible] Fulkes iudgement, reade the Diſputation had in the Tower, the ſecond dayes Conference. L. 11. (l) M. [illegible] in his Synopſis pag. 816. affirmeth this, and expreſly [illegible] concludeth the promiſe made to a thouſand generations,

which

which he affirmeth may take place, where some of the former ancestors haue been faithfull: professing to speake heere of those children, all whose former ancestors haue been vnfaithfull, and yet some of them saued by Gods secret election.

Infidell parents, whose progenitors were altogether Infidels, are saued by Gods secret election. And hence it is, that *Beza* and others teach how that (m) *God doth decree some to destruction*; (n) *createth to perdition*, and (o) *Predestinateth to his hatred and destruction.*

(m) Beza in his Treatise Englished, and entituled A Display of Popish practises, pag. 17.
(n) Ibid. p. 31.
(o) Ibid. p. 31.

And whereas wee heere charge our Aduersaries with teaching that God is the Author of sinne, a condemned error; whereof they seeme ashamed, in so much as they vtterly disclaime herein: I wil briefely examine, whether this our charge bee true or no; to alledge their owne sayings: *Zuinglius* teacheth, That (p) *when we commit adultery or murder, it is the worke of God, being the mouer, the author, and inciter*: That therfore (q) *God moueth the theefe to kill*, (and afterwards (r) *Deo impulsore occidit*) *the theefe killeth, God procuring*

(p) Zuinglius tom. 1. de Prouidentia Dei, fol. 3[illegible]
(q) Zuinglius ibid. fol. [illegible]
(r) Suinglius ibidem.

turing him: (f) *monet & impellit vsq; dum ille occisus est: God moueth and constraineth till the partie be slaine:* and *coactus est ad peccandum,* (t) *the theefe is inforced to sinne:* And (to omit much more like) (u) *He hardneth* PHARO, *not speaking hyperbolically, but he truely hardneth him, yea although he resist:* thus farre *Zuinglius: Beza* in like manner teacheth, That (x) *God exciteth the wicked will of one theefe to kill another, guideth his hand and weapon, iustly enforcing the will of the theefe.* Also that (y) *God stirred the minde of* DAVID *to number the people:* and (z) *so the falling away of the ten Tribes, he calleth his work.* BVCER in like manner saith, (a) *God would that* PHARO *should not obey his Commandement, yea he wrought in him, that he should resist it.* As *Zuinglius* also likewise said hereof, (b) *indurat vt reluctetur: God hardneth him that he may resist.*

And it is the common doctrine of *Caluine* and others, that our sinne are (c) *not only by Gods permission, but also*

(f) Ibidem.
(g) Ibidem.
(u) Zuinglius ibidem, cap. 6. pag. 367.
(x) Beza in his foresaid Display, &c. p. 202.
(y) Beza ibid. pag. 116.
(z) Ibidem pag. 117.
(a) Bucer. in Enarrat. in ep. ad Rom. p. 239. Exth, Voluit Deus Pharonem iussui suo non obtempesare: imo vt ei repugnaret ipse in co effecit.
(b) Zuinglius tom. 1. de Prouidentia Dei, cap. 6.
(c) Caluin. Institu[illegible] lib. [illegible] cap. 4. [illegible] & 4. and [illegible] in his foresaid Display, pag. 76.

also by his decree and will: that there-
fore (d) Hee doth harden our hearts,
not onely by his sufferance; (e) for that
(say they) is more soft then can ex-
presse the force of induration, but
(f) worketh effectually in our sinnes:
And (g) doth truely and by his deter-
minate purpose harden, make blinde,
leade into temptation, and encline the
heart to evil. Also they so confound
Gods foreknowledge with his Pre-
destination, that they affirme, That
(h) whatsoever thing God doth foresee,
the same hee doth will, decree, and or-
daine to be done; which evidently ar-
gueth God to be the Author of our
sinne: for whereas D. Whitaker and
others, to avoid this, doe rightly
(i) distinguish, that which is posi-

(d) Aretius in loc. Commu. printed 1589. loc. 40. de in-duratione, pag. 129. & Calvin. in Institut. l. 2. c. 4. sect. 4. & 5. & lib. 3. cap. 23. sect. 8.

(e) Aretius vbi supra, pag. 129. and Calv. Institut. l. 2. c. 4. sect. 3. 4.

(f) Aretius vbi supra, pag. 129. and M. Willet in his Synopsis pag. 563.

(g) D. Baro in his Treatise of Gods Provi-dence in Eng-

lish, cap 4. (h) Of Calvines doctrine herein reade him, Instit. l. 3. c. 23. sect. 6. And for Bezaes like judgement see him: in resp. ad act. Colloq. Montisbel. part. altera, p. 152. And in his Display of Popish practises, p. 237. And the like taught by M. Perkins in his Treatise of Gods free Grace, &c. [illegible] by Iohn Knox in his Answer against the Aduersaries of Predestination, p. 16. & 123. (i) Whitak. cont. Duræu. [illegible] p. 527. & Amandus Polanus in partit. Theolog. l. 1. p. 73. [illegible] Bucan. in loc. Com. loc. 36. p. 404. & Keker. in System. Th. p. 148. 168. 169.

tiue

true or material in the ſinful action, (k) Act. 17. 28. (which is euermore of God (k) *in whom we liue and moue:*) from the deformitie or defect of the ſaid action, which is of our ſelues: if now God be the Author of whatſoeuer he foreſeeth, then (as their * owne brethren doe reply hereunto,) is he as well Author of the ſinne and deformitie of the action, as of that which is material or poſitiue therein: for he foreknoweth the one no leſſe then the other.

* Sirlinus in Diſput. Theolog. ſect. 130.

Our Aduerſaries being thus plainly diſcouered of teaching, that God is the Author of ſinne: doe ſeeke ſundrie refuges or tergiuerſations in excuſe or deniall thereof, but all inſufficient.

First, As to the foreſaid diſtinction of the action from the deformity thereof, which Catholikes acknowledge for true: if *Caluine* and *Beza*, &c. taught no further then that importeth, the controuerſie were at end; but for ſo much as they in their ſayings before recited, do attribute

to Gods will and decree, not onely the action, but also the deformitie thereof, as namely, our very sinnes and induration, with much more before mentioned in that behalfe, this foresaid distinction is therefore vtterly improper to excuse their said doctrine.

Secondly, *Arctius* and others disclaiming in this distinction, doe answere otherwise, saying, (l) *We answere, God hauing no Superiour, can haue no law prescribed him, and sin hath onely place, where there is a law, from whence it followeth, that in the actions of God there is no sinne.* So that now it is hereby onely excused or denied, that God himselfe can sinne, or bee the author or committer of sinne in himselfe, which is no part of the question; but as concerning his being hereby excused from being the Author of our sinne, (which is the only point in controuersie) this answere hath not so much as colour.

(l) Arctius in loc. Comun. pag. 130. And Zuinglius, tom. 1. de Prouidentia Dei, cap. 4. fol. 363.

Thirdly, *Beza* answereth yet otherwise, saying, (m) *Whatsoeuer*

(m) the foresaid Display, &c. pag. 112.

God doth is good; hee doth all things, all things therefore bee good as they bee done of him; and the difference of good or euill, hath place onely in the instruments: and so hereby the same action, which is in vs wicked and sinfull, is neuerthelesse in him iust & good: But this auaileth nothing to excuse him from being the Author of our sinne, but only to shew, that though it be sinne in vs, and caused by him, yet in him, it is iust, and no sinne, which is no part of the matter now in question: for the controuersie is not whether God bee the Author of sinne in himselfe, but onely whether he be the Author of our sinne.

Our Aduersaries foresaid doctrine being so plaine, these their answeres do not so much excuse, as plainly accuse them to be affirmers, that God is the Author of sinne: vaine therefore is their subtiltie in auoiding the words, when as they doe so plainely acknowledge the matter and doctrine: which carieth with it so full sequele of God being,

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the Author of sinne, that *Caluine* in regard thereof, confesseth himselfe vnable how to answere or auoid the same, but holdeth it inexplicable, saying, *Quomodo &c.* (n) *How God is not to be drawne into the fellowship of fault, as being the Author or allower of transgression, let vs not bee ashamed to confesse our ignorance, seeing it is plaine, that it is a secret farre aboue mans vnderstanding.* As also MARTINE BVCER and *Peter Martyr*, (o) confesse likewise that the reason is not to be conceiued, how God can with any right punish those sinnes, which himselfe worketh in vs: hereunto I onely adde, that M. *Whitaker* affirmeth sinne to be (p) *an Accident and quasit*, &c. And againe, Cum Deus immisit cor Dauidi vt censeret populum vtiq; ipse & voluit & fecit vt Dauid populum numeraret, &c. non potest inferre humana ratio cur ergo Deus tales reprehendit, quos ipse in hoc vt praue agant & peccent indurat: And Peter Martyr in his Common places in English, part. 1. pag. 211. saith, In that we doe not so well perceiue how it is not repugnant with the iustice of God to punish sinnes, and driue men vnto them by temptation; that is marueil, for God can doe more then wee can vnderstand.

(n) Caluin de Ætern. Dei, Prædest. contra Pighium, p. 118.

(o) Bucer in enarrat. epistolæ ad Romanos p. 394. & 395. saith, Fecit itaque Pharo quod Deus volebat eum facere, immo quod ipse faciebat in eo, nec potuit aliud: ista itaq; perpendens humana ratio, agnoscere non potest quo iure Deus Pharaonem reprehenderit, vtiusque

(p) Whitaker. contra Campian. rat. 8.

litie: And Illiricus (chiefe of the Centurie Writers) with many others, (q) affirme sinne to bee a Substance. Now if it be either of these, then is it Ens, and of all entities or beings, God is the Author: for Hee made all things. Against this therefore is the opinion of Catholikes, and sundrie learned (r) Protestants, who hold that sinne is onely a priuation, or not being of that good which otherwise should bee like to darkenesse, blindnesse, &c. Therefore all these premises are so plaine, that sundrie other learned Protestants, do charge Caluine, Beza, and those other before alledged, with (s) teaching that God is the Author of sinne? A thing in them so euident, that whereas we hold that God is not the Author of sinne otherwise, then by permission & with-holding of his Grace. M. WILLET reciting, verbatim, this our foresaid doctrine, doubteth not to condemne it in plain termes for * Error, cōcluding further, That † God not onely permitteth, but leadeth into

(q) Hereof see Piscator in volumen. 1. Thesaur. Theologicarū, loc. 7. p. 169. sect. 104.

(r) Hereof see at large Bartholomeus Keckermanus in his Systems. Theolog. l. 1. pag. 248. 249. & 268. & 269.

(s) See Nicholaus Sirzimus in his disput. Theologic. de prouidentia Dei, sect. 141.

Willet in Synopsi, Error.

id. p. 163.

sino temptatio. And thus much briefly concerning our Aduersaries doctrine, collected from their owne foresaid writings, and the confession of their owne learned brethren.

Sect. II.

The Protestants doctrine concerning Reprobation, disproued by Scripture.

AND although this onely foresaid discouery of their so foule doctrine, bee in it selfe a sufficient confutation thereof; yet to satisfie the Reader more fully therein, wee doe alledge as plaine and manifest from the Scriptures, that God is so farre from decreeing absolutely the damnation of any, that our Sauiour did to the contrary suffer death for all mankind, both for the Elect and Reprobate. To this end the Scriptures doe witnesse, That (t) *he gaue himselfe a Redemption for all,* (u) *tasted death for all:* (x) *tooke away the sinne of the world:* was (y) *the Sauiour of the*

(t) 1. Tim. 2.
(u) Heb. 2. 9. and Rom. 8. 32. and 2. Cor. 5. 14. If one died for all, then all were dead, and he dyed for all that they which liue, &c.
(x) Ioh.
(y) Ioh.

world, (2) the reconciliation for our sinnes, and not for ours only, but also for the sinnes of the whole world. And yet more particularly and plainely concerning euen the Reprobate, That (a) they deny him that hath bought them, the Lord bringing vpon themselues speedie damnation: (whereto the Prophet ESAY doth likewise * agree) also that (b) the weak brother (shall) perish, for whom Christ hath dyed: That (c) he is the Sauiour of all men, (though) especially of the faithfull. So plainly was he (for his part) a Sauiour euen of the vnbelecuers, if they had not refused the grace thereof: And lastly, that the wicked man, who (as our Aduersaries themselues doe thereupon affirme) (d) Committeth sinne against the holy Ghost (being therfore a Reprobate) (e) Who hath troden the Sonne of God vnder foote, and esteemed the blood of the Testament polluted, wherein hee is sanctified, & hath done contumely to the Spirit of Grace. So euident it is, that Christs blood was shed euen for him,

(2) 1.Ioh.2.2.

(a) 2.Pet.2.1. * Esay 63.9. 10. The Angel of his presence saued them in his loue, and in his mercie hee redeemed the, &c. but they rebelled and vexed his holy Spirit, therfore hee was turned to be their enemie.

(b) 1.Cor.8. 11. and Rom. 14.15.

(c) 1.Tim.4. 10. with Heb.2. 10.29.

(d) See the marginal notes of the English Bible of 1576. Heb.10.29.

him, for else how could he be said to be sanctified therewith. Hereunto we further adde, That (f) *God is not willing that any perish, but that all returne to penance:* That to this end, (g) *He doth stand at the doore* (of our hearts) *and knocke,* &c. *if any will open* (to him) *he will enter in to him, and sup with him:* That likewise to shew, that nothing is wanting on his part for our salvation, He * *gave* EZEKIEL *a time, that shee might repent, and shee will not repent:* And saith, as it were, passionately, (h) *Judge, I pray you, betweene my Vine and mee, what more could I have done for it, than I have not done, wherefore then hath she ginen thornes, and I looked for grapes?* And elsewhere, (i) *Have I any desire that the wicked should dye, saith the Lord?* (k) *Are not my wayes equall:* (l) *Cast away from you all your transgressions* &c. *for I desire not the death of him that dyeth:* And to conclude, he not onely † affirmeth, but earnestly contesteth the truth of this doctrine, euen with a vehement in-

(f) 2. Pet. 3. 9. and see 1. Tim. 2. 4.

(g) Rev. 3. 20.

* Read. 2. Esd.

(h) Esay 5. 3. 4.

(i) Ezech. 18. 23.

(k) Ezech. 18. 29.

(l) Ezech. 18. 31, 32.

† O that my people had harkened unto me, Psal. 81.

gemi-

(m) Ezec. 33. 11.

(n) See this in Beza, in his Display of Popish Practises, p. 186. 190. 191. and in Responsi ad act. Colloq. Montisbelgar. part. 1. pag. 182. 183. & part. 2. pag. 173. And in Danæus in his Isagoges Christianæ, part. 4. l. 3. c. 38. p. 269. and in Jacob. Kimedoncius, in his Redemption of mankinde, Englished, pag. 150. and 162.

(o) Kimedonius ubi supra, l. 2. c. 6. p. 170. post. med.

(p) Kimedonius ibidem. (q) Willet in Synopsis, p. 756.

gemination of words, saying: (m) *As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his wayes and live*; (therefore) *turne you, turne you, from your evill wayes, for why will you dye, O yee house of Israel?*

I am not ignorant that *Beza*, *Danæus*, *Kimedoncius*, and others, do (n) answere to the foresaid Scriptures, and finally repose themselues in teaching (o) *A double will in God, the one secret, fearefull and vnsearchable; the other, the revealed will of God in his word:* affirming and answering hereupon, That (p) *God willeth not the death of a sinner in his will revealed in his Word, but wil'eth it by his vnsearchable will:* Whereunto we reply. First, That this is a meere deuice or fiction, without all ground of Scripture: for whereas M. *Willet* in proofe thereof, saith, (q) *This distinction of the secret and revealed will of God, we learne out of the Scriptures: for where we reade,* Ego Deus creans malum, ESAI 45. 7. *And againe,*

Non

Non Deus volens iniquitatem tues, *How shall these places bee reconciled to speake one truth, vnlesse we make a difference betweene the secret and reuealed will of God.* In full solution whereof, their owne Englisſh Bibles (to omit all other answeres) doe (in the marginall notes thereof) expound, that by *Euil* in *Esay* is meant, not (as is meant in the other words) *Iniquitie*, or *the euil of sinne*, but onely, *the euil* of punishment, namely, (r) *Warre and Aduersitie*, as appeareth yet more plainely by oppoſition of the word (ſ) *Peace*, there next precedent; which M. *Wiet* fraudulently (or at leaſt, negligently) omitteth: So litle doth this place auaile to proue the foreſaid Diſtinction. Secondly, wee further ſay, that if God would not the death of a ſinner, by his will reuealed in his word; why then doe our Aduerſaries vrge from his ſaid word, that he willeth the death of a ſinner, as of *Esau*, *Pharo*? &c. Thirdly, We ſay that if God by his foreſaid reuealed will

(r) In the marginall notes of the English Bible of 1576. in ESAY 45. 7. it is ſaid, I ſend peace and warr, proſperitie and aduerſitie, as AMOS 3. 6.

(ſ) The words in ESAY 45. 7. are, I make peace & create euil. Wherevpō HIERONYMVS in Method. Theolog. l. 2. p. 435. ſaith hereof: Malū pro [illegible] accipitur [illegible] te quod pacis oppoſitum.

will in his Word, would seriously, and in truth, the conuersion and saluation of a sinner, and yet by his foresaid secret will would it not, that then hee doth will contraries, which to thinke were absurde: And if to auoid this absurditie, our Aduersaries meane but, that by his said reuealed will in his Word, hee would not seriously and indeed the saluation of the said sinner, but only maketh outward shew, by exhortation, testimony and promise set downe in his word, as though he willed the same, whereas indeed he hath willed & decreed the cõtrary: hereby then they doe most plainly charg him, with a reuealed dissimulation, rather then with any reuealed wil. And as for that which some obiect, that Gods reuealed will, by his Word, was, that *Abraham* should offer his son *Isaac* vpon the Mountaine, whereas hee had by his secret will determined otherwise. We say thereto: First, That though this were true, yet it concerneth not the repro-

reprobation either of *Abraham* or *Isaac*, and is therefore impertinent to proue, that God by his secret wil determineth the reprobation of any. Secondly, wee say, That God did only (t) command *Abraham* to offer his son; his reuealed wil therfore was, not to haue it done, but to haue it commanded, thereby, as the text saith, (u) *to proone* ABRAHAM: And it is further manifest by the text, that not his secret will, but euen his reuealed will to *Abraham*, signified by the Angell, was that *Abraham* should not offer, or (x) *lay his hand vpon the child*. Thirdly, Though it had beene Gods reuealed will, that *Abraham* should offer his childe, and that it had not been after countermanded againe, by his said reuealed will to *Abraham*, yet may it well bee taken (as some * Protestants answere) that when God willed hereby to trie *Abraham*, the true intent & meaning of his will and words, were to bee truely and really performed in *Abraham*,

(t) Gen. 22. 2.
(u) Gen. 22. 1.
(x) Gen. 22. 12

2

* Amandus Polanus in partitionibus theologicis, l. 1 p. 12. saith Præcepit Deus vt Abraham filium offerret nimium voluntate, animo, ac destinatione in holocaustum, &c. non autem vt reipsa filium suum mactaret trucidaret, & si vox offerendi sic intellecta fuerat ab Abrahamo: Hoc ipsum facit declarat dominus cum ait, &c.

1

braham, by the onely offering vp of his ſon in deuotion and faith. And ſo accordingly the Apoſtle ſaith, That (y) *By faith* ABRAHAM *offered* ISAAC *when he was tempted.*

(y) Heb. 11. 17.

(z) Vrged by Iacob. Kimedoncius in his Redemption of mankinde, &c. pag. 261.

(a) Pſal. 115. 3.

(b) Amandus Polanus in Partitionibus theologicis, l. 1. pag. 10. ſaith, Voluntas Dei eſt vel abſoluta, vel, conditionalis, &c.

And whereas our Aduerſaries do further (z) vrge againſt our foreſaid teſtimonies from the Scripture, demanding that if God would indeed the conuerſion of the wicked, how chance then that it commeth not accordingly to paſſe, conſidering that (a) *He doth whatſoeuer hee will?* Wee anſwere hereto, that as the learned Caluiniſt (b) Protes-

and pag. 11. Conditionalis voluntas Dei eſt, qua Deus quasdam vult cum adiuncta conditione, &c. Hac vult Deus omnes homines ſaluos fieri, &c. nimirum ſi promiſſionibus & prædicationibus Euangelij fidem habeant & obtemperent. And pag. 12. He ſaith of this conditionall will: Ac nequaquam eſt ſimulata, quaſi Deus multa Præciperet, quæ nollet, &c. And the ſame do ſtraine of Gods conditionall will, is yet further affirmed by Andræas Hiperius in Method. theolog. l. 1. pag. 156. and by Muſculus in loc. Comun. loc. de voluntate Dei p. 415. And by Piſcator. in volum. 1. Theſium Theolog. p. 174. And by Hemingius lib. de Vniuerſali Gratia, pag. 16. And by Maſter [illegible]or Couel in his Defence of M. Hooker, pag. 62. and 63. [illegible]hee ſaith, With a conditionall will, God willeth all [illegible]to bee ſaued, therefore that they are not, is not his de[illegible]ee, but their fault.

ſtants

ſtants themſelues doe explaine this difficultie from the Scriptures, God willeth ſomethings abſolutely, and thoſe doe euermore come to paſſe accordingly: other things hee willeth both ſeriouſly and truely, and yet but conditionally, if wee our ſelues will, as namely our conuerſion, repentance, and ſuch like: accordingly as it is ſaid, that his (c) *Deſire* or will is, that (d) *the wicked ſhall line, if he will turne from his wayes:* That (e) *If we conſent and obey, we ſhall eate the good things of the Land:* That alſo (f) *If any man will heare his voice, and open the gate, hee will come in to him, and ſuppe with him:* with very many * other like conditionall ſayings: In all or any of which, hee doth not enforce our willes, but giueth vs condition of (g) *Choyce*, (h) *And will not ſuffer (vs) to be tempted aboue that which we are able.* And therfore though theſe things come not alwayes to paſſe, anſwerable to Gods foreſaid conditionall will: the cauſe thereof yet

(c) Ezech. 18. 23, 32. & 33. 11.
(d) Ezech. 18. 21. and 33. 19.
(e) Eſay 1. 19. 20.
(f) Reu 3. 20.
* Of other like conditionall ſayings, reade Ezech. 33. 15. 19 and Iohn 8. 31. and 15. 7 14. and Rom 2. 6. and Coloſſ 1. 23. and Heb. 3. 14.
(g) Deut. 19. and Eccleſiaſticus 5. 17.
(h) 1. Cor. 10. 13.

is, through want, not of Gods will, but of our owne, not assenting to his: which our default in not assenting to his foresaid conditionall will, himselfe yet further signifieth, as where it is said, (i) *I would have cleansed thee, and thou art not cleane,* (k) *but wouldest not:* (l) *I called, and you refused,* (m) *I called, and you did not answere,* &c. *but did choose that thing which I would not:* And to Hierusalem, (n) *How often would I,* &c. *and you would not:* And hence it is, that the wicked are said to (o) *resist the holy Ghost.* Hitherto in explanation of our Catholike doctrine.

(i) Ezec. 24. 13.
(k) The marginall notes of the English Bible, of 1576. in Ezech. 24. 13.
(l) Prou. 1. 24. and see Psalm. 81. 11.
(m) Esay 65. 12.
(n) Mat. 23. 37.
(o) Act. 7. 51. and see Ephes. 4. 30. and Esay 63. 10. They rebelled and vexed his holy Spirit.

Sect. III.

The Protestants doctrine concerning Reprobation, disproued by the olde Iewes, the ancient Fathers, and the learnedst Protestants.

AND albeit, that by this foresaid explication or proofe of our Catholike opinion, (in which the Scriptures bee alledged with

with an open and easie current of plainenesse in vnderstanding, without all violence or enforcement of exposicion) the indifferent Reader may easily finde sufficient matter whereupon to rest himselfe; yet wil I (in further manifestation of the truth) adde hereunto the answerable doctrine, not only of the ancient Iewes, and other Christian Fathers of the Primitiue Church, but also of whole troupes of our most learned Aduersaries, Lutherans and Caluinists; and of the Caluinists, as well Puritans, as other Protestants, all who haue vpon a second & better consideration, examined our Aduersaries other doctrine & ours, and the proofes and reasons produced on either partie, and haue hereupon now at last vtterly reiected theirs, as being absurde, wicked, and blasphemous.

First then concerning the Iewes: *Philo*, a man most (p) skilfull in their Law, (q) testifieth their doctrine abundantly, and that the Iewish

(p) Hereof see heretofore, c. 2. sect. 3. in the margent, at this marke ✠

(q) Philo in lib. de Confusione linguarum, saith, Ipse enim potens non erat conueniens in anima rationali viam ad vitia sternere, &c. Superest illud considerandum Deum bonum tantumodo causam esse, mali autem prorsus nullius. And libro de Profugis, hee saith, Ergo nullum facimus suppuratū, dolosum, & data opera patratū, moretur, vt dicatur factum ex dei sententia, sed ex nostra propria, &c.

Iewish Rabbins thought the *hardening of* PHAROES *heart* to be by Gods permission, is euident, and confessed by *Peter* (r) *Martyr* and (f) *Munster*, whereunto might bee added their knowne doctrine of *Free-will*, (t) heretofore proued and confessed.

(r) Peter Martyr in Epist. ad Rom. cap. 9.
(f) Munster. in Annot. in Exod. cap 7.
(t) Heretofore cap. 2. sect. 3. initio.

As concerning the ancient Fathers, to omit that *Beza* doth for this cause comprehend (u) *Origen*, *Cyril*, *Chrysostome* and others: *Iohn Caluine* treating of this doctrine chargeth the ancient Fathers in generall, saying: (x) *Veteres omnes*, &c. *All the ancient Fathers were afraid to confesse the truth in this matter: And not* AVGVSTINE *truely was free sometimes from this superstition, as where he saith, That induration and execration, pertaine not to the working of God, but to his foreknowledge.* Adde also hereunto (ouer and besides their (y) former confessed iudgement of *Free-will*) that they specially condemned our Aduersaries foresaid doctrine in the ancient Heretikes:

(u) Beza in the Display of &c. pag. 237.
(x) Caluine Institut. lib. 2. cap. 4. sect. 3.
(y) Hereto. c. 2. sect. 3.

to

to this end *Vincentius Lyrinensis* saith, (z) *Who before* SIMON MAGVS, &c. *would to affirme God the Creator, to be the author of our wicked deeds?* &c. (a) *And who before* NOVATIANVS *(taught) that God would rather the death of him that dyeth, then that he should returne and liue:* (b) Detestanda, &c. *It is* (saith AVGVSTINE) *a hatefull and abominable opinion, to beleeue that God is the author of any ill will or action*, Whereto might be added sundrie (c) other of their like testimonies.

(z) Vincentius Lirinensis, lib. aduers. Hæres. post medium.

(a) Vide ibid.

(b) August. ad Articulos sibi falsò impositi, Art. 10.

(c) See Eusebius hist. lib. 5. cap. 19. concerning Florinus his error: And see M. Hanmer in his Conographie annexed to his Translation of Eusebius, pag. 30.

As concerning learned Protestants, the doctrine herein of many of them is heretofore made plaine by their confessed iudgement of (d) *Free-will*, and of the (e) Incertaintie of our finall perseuerance, &c. But to alledge them further, euen concerning this very point of Gods supposed absolute decree of Reprobation; That God doth not ordaine any man to damnation, but would for his part haue all men saued, is abundantly testified by

(d) See heretofore, cap. 2. sect. 3.

(e) See heretofore, cap. 2. sect. 4.

(f) Manlius, (g) Chemnitius, (h) Wygandus, (i) Bachmannus, and many other (k) learned Lutherans: In so much that *Caluine* and *Beza* are specially (l) reprehended for their contrary doctrine, by *Iacob. Andreas, Haffenrefferus, Conradus Schlusselburg, Gesnerus, Lobechius, Adamus Franscisci, Henricus Christmannus, Nichodemus Sitzlinus*, and many (m) other learned Lutherans, who alledge the

(f) Manlius in loc. Comun. pag. 104.

(g) Chemnitius in Enchir. pag. 158.

(h) Wygandus in Syntagm. ex nouo Testamento, col. 109. & col. 110. 111.

(i) Bachmannus in his Centuria exercitationum theologic. quæst. 23. pag. 316 317. & quæst. 24. pag. 319. 320. &c.

(k) The Centurie Writers, Cent. 1. l. 2. c. 4. col. 348. and the confession of Auspurg. in the Harmonie of Confessions in English, pag. 168. & 169. and Erasmus Sarcerius in loc. Comun. tom. 1. de Prædestinat. fol. 29. 31. 32. & Ibidem, de Peccato, fol. 79. 80.

(l) Iacobus Andræas in respons. Beza ad act Colloq. Montisbelg. part. altera pag. 251. and in epitom. Colloq Montisbelg. pag. 50. 62. and Haffenrefferus in loc. theologic. lib 3. pag. 112. & 188. and Schlusselburg. in theologia Caluinistarum, lib. 1. art. 12. fol. 39. 40. 41. and Gesnerus in Disput. pro Sanctissimo libro Concordiæ, Disput. 3. cap. 3. pag. 60. 61. 62 and Lobechius in Disput. theolog. &c. Disput. 1. pag. 24. & Disput. 21. pag. 507. 508. 509. and Adamus Franciscus in his Margarita Theolog. pag. 296. vide pag. 277. 281. 287. 288. 289. and Christmannus in his Diographe Electionis, cap 8 de Caluinistarum absoluto decreto, & cap. 10. and Sitzlinus in Disput. Theologic. de Electione, &c. Thesi. 16. 19. 20.

(m) See Bachmannus supra.

Scrip-

Scriptures against them most plentifully in behalfe of our Catholike doctrine: To whom I adde their learned *Melanthon*, who although at first he was blinded with that opinion which *Caluine* teacheth (as appeareth by sundrie of his first (n) Writings:) yet vpon better consideration afterwards taken, he vtterly abandoned and (o) reiected the same.

(n) Melanthon in cap. 8. Epist. ad Rom. ædition. prima; and his second ædition of Cõmon places, &. de libero arbitrio.

(o) Melanthon in Consil. theologic. part. 2. pag. 151.

To come now to the Caluinists: *Bullinger* teacheth, saying, (p) *The Lord dyed for all, but that all men are not made partakers of this redemption, it through their owne fault, for the Lord excludeth no man:* In so much as he (q) answereth and explaineth the hardning of *Pharoes* heart, and sun-

saith, Falsa & detestanda accusatio est, Deum non peccare, etiamsi vt causa adiuuet homines scelera perpetrantes, quia cum Deus sit supra legem, liceat ipsi facere quicquid libet: O tetram vocem? nec vult Deus vnquam nec effecit vlla opera pugnantia cum sua lege, &c. And pag. 112. Addunt & hoc argumentum, omnia fiunt Deo prouidente & determinante, &c. sed retinendæ sunt hæ sententiæ, Deum nec velle, nec efficere, nec approbare peccatum, &c. And see his last Edition of Common places. (p) Bullinger vpon the Reuelations Sermon 28. fol. 79. (q) In his Decades in the, pag. 492. 493. 494.

drie other like Scriptures obiected by *Caluine*. In like manner, *Amandus Polanus*, Doctor and Professor at *Basile*, teacheth that (r) *God doth not cause, but permit that men fall into sinne*: Also that (s) *He is not the cause of all things that hee foreseeth*: And that (t) *By his conditionall will, hee would haue all men saued*. PISCATOR not onely (u) alledgeth many textes of Scripture in proofe of our doctrine, but also specially answers (x) the other texts of Scripture vsually obiected by *Caluine* and his followers: (y) *Hemingius* discourseth hereof at large, saying of *Caluines* contrarie doctrine, That *Pugnat cum verbo Dei vocante, &c. It fighteth with the word of God, calling and inuiting all men to repentance: it maketh men partly sluggish, partly secure, and partly desperate; for many are driuen into dispaire, whilest by this opinion is ouerthrowne the doctrine of vniuersall Grace, in which all are commanded by faith to include themselues: for if we respect the cause, which is the mercy*

(r) Amandus Polanus in Partition. theologic. pag. 76.
(s) Ibid. p. 8.
(t) Ibidem pag. 11, 12.
(u) Piscator Volum. 1. Thesium theologic. pag. 174. & 175.
(x) Ibidem pag. 175. & 202.
(y) Hemingius lib. de Vniuersali Gratia, pag. 111.

mercy of God in Christ, grace is truely vniuersall: But if we respect the euent which dependeth vpon the faults of men, it is particular: MELANCTHON therfore doth with the Catholl. Church, rightly disallow this opinion. Thus farre *Hemingius*, with much (z) more in confutation of *Caluines* foresaid doctrine: Also *Gellius Snecanus* (though otherwise a great (a) Admirer of *Caluine* and *Beza*) is yet so full and plain against them herein, that he & *Hemingius* are therfore specially reprehended by (b) M. *Willet*, To omit * others, and to come now to our English Protestants: M. *Hooker* is so plaine in affirming, That (c) *Gods generall inclination is, that al men might be saued*: That he is therfore (d) reprehended by a certaine Puritane Writer: As also M. Doctor *Carel* in his second booke of the Redemption of mankinde, cap. 12. pag. 141. the testimonies of Gualter, of the Confessions of the Churches of Helvetia and others, That Grace and Remission of sinne is appointed for all mankinde, &c. (e) Master HOOKER in his Ecclesiasticall Politie, pag. 104. (d) In the Christian Letter to that Reuerend M. R. Hooker, pag. 18.

(z) Ibid. s. 6. s. 109. 117.

(a) Snecanus in Methodica descriptione, pag. 430.

(b) M. Willet in his Synopsis alledged heretofore, c. 2. sc. 4. at the letter t.

* Castalio wrote herein against Caluin in libro ad Caluinum de Praedestinat. And the Confession of Helvetia in the English Harmony, p. 61. teacheth that God doth but suffer sin: And see in Iacob. Kimedoncius,

teacheth likewise, That (e) *God hath a generall inclination to saue all*; And (f) *that with a conditionall will, &c. hee willeth all men to be saued, who, therefore that they are not, is not his decree, but their owne fault*: Thus plainely speaketh M. D. *Cowel* in his booke (g) *Published by authoritie*, and Dedicated to the then Prot. Lord of Canterburie: M. *Gibbens* also discourseth specially hereof, affirming, That (h) *surely there was no cause in God either in his will, or in his knowledge or decree, that man should fall*: And that (i) *God willeth or decreeth things, that are euill, not to doe, or cause them to bee done, or will them, but to permit or suffer them, &c. God only willing to permit them.* M. Doctor *Sutliffe* doubteth not hereupon to charge *Cartwright* with (k) *Blasphemie*; for that (saith M. *Sutliffe*) hee (l) *said that God doth blast mens pens with a lying spirit, attributing the wicked action to God.* M. *Napeir*, a Puritan Preacher of *Scotland*, teacheth that (m) *temptation and euill is only from the perswa-*

(e) M.D. Cowel in his Defence of Master Hooker, p. 62.

(f) Ibidem pag. 62. & 63.

(g) See this allowace therof in the title of the booke.

(h) M. Gibbens in his Questions and Dispot. vpon Genesis quest. 2. pag. 108.

(i) Ibidem pag. 109. 110.

(k) M. Sutliffe in his Examination of Cartwrights Apo- fol. 19.

(l) Ibidem.

(m) M. Na- vpon the lations, in p. 15. pag. 190.

sion

sion of God; in so much as he (n) answereth *Amos* 3.6. and *Mat.* 6. 13. commonly (o) obiected by *Caluins* followers. M. *Foxe*, Author of the *Acts and Monuments*, agreeth in doctrine with *Hemingius*, saying, (p) *Seeing the benefite of Redemption, which taketh away the sins of the world, is an vniuersall thing: It is demanded whether the grace of this redemption do appertaine equally to all the Posterity of* ADAM, *or be restrained to a certaine number? I answere* (saith he) *that the incredulitie of men, and no default of the Lambe, maketh this restraint:* which restraint (saith hee) commeth to passe, *not through any defect of the Redeemer, but through the fault of men, who receiue not the grace of redemption.* To omit M. *Harsnets* publike Sermon thereof, made at *Pauls* Crosse: Master *Willet* himselfe (though a professed impugner of vniuersall grace) giueth yet the slip to *Caluine* in a principal point concerning this question: for whereas *Caluine* and many others with him, deny our Catho-

(n) Ibidem.

(o) Obiected by Peter Martyr in his Common Places in English, part. 1. pag. 210. By Bozz in his Display of Popish practises, p. 117. and p. 211. and 213. fine: By M. Fulke against the Rhemish Testament fol. 12. sect. 6.

(p) Foxe in Apocalypsin. pag. 473.

Catholike doctrine of (q) *God not willing, but permitting sinne*: (which many learned Protestants (r) maintaine with vs against *Caluine*:) Master *Willet* also joyneth herein with vs, teaching that (s) *God foreseeth, but willeth not sinne*: Affirming further, That (t) *God decreeth not, but onely foreseeth wicked workes*: Directly against *Caluine*, *Beza* and others, who teach, That (u) *whatsoeuer hee foreseeth, the same he doth decree*; making this one point the main ground or author of their foresaid doctrine. To conclude, our English Protestants (of which number sundrie * other might be alledged) are now of late, vpon better consideration, growne into such dislike of *Caluines* foresaid opinion in this matter, that a certaine English Caluinist did therfore (as being aggreeued ther-

(q) Hereof see before, chap. 3. sect. 1. at the letter c d e f.

(r) That God willeth not sin, &c. is affirmed by Melanchthon in Loc. Comun. De causa peccati & contingentia: with answere there, to the common obiections. And in Consil. theologic. pag. 112. and by Keckermannus in System. theolog. pag. 102. and many others.

(s) M. Willet in his Synopsis, pag. 309.

(t) Ibidem p. 789. and 799.

(u) Hereof see heretofore, chap. 3. sect. 1. at the letter h.

* See Master Smithes booke entituled, The doctrine of prayer in generall to all men, that is, vniuersally for all mankinde, against the opinion of those who preach that al men are not to be prayed for. pag. 40.

at)

ut) purpoſely write, That (x) *Hee might do away the blame impoſed* (ſaith he) *vpon the truth, or* (as they call it) *the Caluinian doctrine, and appeaſe the diſpleaſed mindes of certaine brethren.* As alſo M. *Willet* hereupon complaineth, That (y) *Vniuerſalitie of Grace ſeemeth to bee much approued euen of ſome of our Country-men, and hath* (ſaith he) *alreadie gotten ſome Patrons in our Church.* Thus are our Aduerſaries abandoned in their doctrine of Reprobation, not onely by their owne brethren of our Countrie, but alſo by ſo many other forraine Proteſtant Writers, Lutherans and Caluiniſts before named, moſt of them being men of ſpeciall eſtimation, euen Doctors of Diuinitie, and Profeſſors or publike Readers thereof in their owne Vniuerſities, and yet haue they not onely forſaken our Aduerſaries doctrine, but alſo vtterly condemned it, as being (to vſe their words) † *Satanicall, franticke,* (z) *Hurtfull to manners,* (a) *wicked,*

(x) G. Perkinſius, De Prædeſtinationis modo & ordine in Epiſt. ad Lectorem.

(y) M. Willet in his Synopſis, pag. 784. and ſee pag. 808.

† See the words of Kimedoncius his firſt booke, of the Redemption of mankinde, cap. 11. pag. 21.

(z) Melanct. in locis Communibus de Cauſa Peccati & Contingentia.

(a) Chriſtmannus in Diatribe de electionis, pag. [illegible] and Melanct. alledged before, chap. 2. ſect. 3. in the margent at the letter o.

(b) Rungius in Disput. quindecim. ex Epist. Pauli ad Corinth. Posteriori disput. 14. Thesi. 10. saith, Blasphema est Caluinianorũ vox qua dicunt &c. Deum in effabili actione quosdam homines indurare: hæ blasphemæ voces Deo causam peccati haud obscure tribuunt. (c) Lobechius in Disput. Theolog. Disput. 21. pag. 507. saith, Sufficienter refutatur libertinorum furor, Deum peccati authorem diserte statuentium, à quo nihil absunt hodie Caluiniani docentes, &c. And see Christmannus in his Diagraphe Electionis, pag. 94. And Iacobus Andræas in his Epitome Colloquij Montisbelgar. pag. 47. saith, Deus est author peccati secundum Bezam. * Andreas ibidem pag. 54. saith, Opinio Bezæ de Prædestinatione, impia est & Blasphema: And after, Horrendum dogma, Bezæ, de occulta Dei voluntate: And pag. 47 & 48. it is said in seuerall places thereof, Horrendum auditu. (d) Vide literas Senatus Bernensis ad Ministros, &c. Anno 1555.

(b) *Blasphemous*, (c) *An assertion that God is the Author of sinne*: And *Horrendum auditu, A doctrine horrible to be heard*: In so much as the Protestant Magistrates of (d) *Berne*, made it penall, for any of their Territorie to preach *Caluines* foresaid doctrine, or for their people to reade any of his bookes containing the same.

CHAP.

Chap. IV.

Obiections from Scriptures and Answeres, concerning the former points of Freewil: Incertaintie of Salvation, and Reprobation.

Section I.

Scriptures obiected against Free-will, answered.

BVT for so much now, as our Aduersaries doe (as most others doe in the like case) seek to maintaine and colour their error with pretext of Scripture, to that end wresting rather then applying sundrie texts thereof: I will therefore now lastly, briefely examine and answere, what they doe most vsually and materially obiect in that behalfe.

First then, concerning *Free-will*, they doe obiect against it, that it is said in Hieremie, (c) *O Lord, I know that the way of man is not in him-*

(c) Hierem. 10.

himselfe, neither is it in man to make and direct his steps: And in the Pro-

(f) Prou.16.1. uerbes, (f) *The preparations of the heart are in man, but the answere of the tongue is in the Lord*: And againe,

(g) Prou.16.9. (g) *The heart of man purposeth his way, but the Lord directeth his steppes*:

(h) Prou. 20. 24. Yet more, (h) *The steps of man are ruled by the Lord, how can a man then understand his owne way?* Whereto I answere, That our Aduersaries in their obiecting of these, and such like places, doe either wilfully dissemble, or else ignorantly mistake the point in controuersie: for our question is, concerning onely our freedome of will, and not concerning our freedome of action: for it is of all hands agreed vpon, that whether we will or intend, to do or speake to the glory of God, or benefite of our neighbour, yet the euent or execution thereof, and meanes to performe the same, are not in our power. Against this point therefore (which is out of controuersie) the foresaid Scriptures doe

make,

make, but as concerning our freedome of will (which is the onely point in question) they doe rather directly make for it, then against it: as where they say, That *the preparations of the heart are in man*: And *the heart of man purposeth his way*, &c.

(i) 2.Cor.3.5.
(k) Iohn 6.44.

Secondly, It is obiected how it is said (i) *Wee are not sufficient of our selues, to thinke any thing, as of our selues, but our sufficiencie is of God*: And againe, (k) *No man can come to mee, vnlesse the Father that sent mee draw him*. Heere also I am againe to put our Aduersaries in minde, of the state of the question betweene them and vs, which (as themselues (l) confesse) is concerning the freedome or sufficiencie of out will, not by nature, but by assistance of grace, which, as I haue before (m) shewed, God offereth to all men, & (n) enableth them to receiue it: whereupon I now answere, that the first text maketh directly with vs, for it plainly affirmeth *our Sufficiencie*, only withall it teacheth, that this *Sufficiencie*

(l) See Master Perkins in his Reformed Catholike, pag. 16.
(m) See before, c. 1. sect. 1.
(n) Ouer and besides the former proofes hereof, M. Perkins in his Reformed Catholike, p. 27. saith, When God commandeth men to repent, at the same time by his grace he enableth them both to will or desire so to doe, as also actually to repent.

(o) Hieron. in Prœmio libroru aduersus Pelagianos, saith: Manicheorum est hominũ damnare naturam, & libertum auferre arbitrium & adiutoriũ dei tollere: And S. Aug. Tom. 6. de Fide contra Manich. c. 9. saith, Aduersus læ solita cæcitate Manichæi latrant, & cum conuincuntur naturam non esse malum, sed in potestate esse hominis facere bene aut male, dicunt non esse animæ liberam voluntatem, & non vident cæcitatem suam, quis enim non clamet stultum esse, præcepta dare ei cui libertum non est quod præcipitur facere, & iniquum esse eum damnare cui non fuit potestas iussa complere? And see Augustine ibidem cap. 10. & cap. 44. & in actis cum Fælice Manichæo, lib. 2. cap. 4. Whereas the Protestants doe answere hereunto, that the Manichees condemned nature, which they do not: our reply thereto is, that we doe not charge them therewith, but only with the deniall of Free-will and Gods grace; for their deniall whereof, the Manichees were most plainly condemned: And although the Manichees had (as our aduersaries doe further vrge) denyed Free-will vpon other ground and reasons, then our Aduersaries doe, yet that excuseth not, since (as appeareth by the said Fathers) the very deniall of Free-will was, as before said, condemned in them for error, as likewise the onely deniall of any Article of Faith (vpon what reason or ground soeuer it be) is notwithstanding to be condemned for error.

ficiencie is not of our selues: that is not by force of nature, *But of God*, that is, through grace, which is the very same doctrine that wee affirme. As to the second text, the same answer serueth; onely I adde thus much more, that whereas the Manichees, who among their other errors, were in the Primitiue Church so manifestly (o) condemned for their de-

niall

niall of *Free-will*, that they are therfore resembled to our Aduersaries, not by vs onely, but also by (p) *Heminginus*, a learned brother of their owne) did ioyne with our Aduersaries in obiecting this very text against *Free-will*: Saint *Chrysostome* (so many ages sithence) maketh to them our now answere, reciting this text, and saying thereupon, (q) *No man can come to me, except my Father, who sent me, draw him. Heere the Manichees rise vp, contending by testimonie of this text, that we can doe nothing of our selues: But this taketh not away our* Free-will, *but sheweth that it needeth Gods help:* And afterwards, (r) *Wherefore it is euident that it is in our choice, whether we will be saued or damned*, &c.

Thirdly, Our Aduersaries do obiect that the Apostle in his Epistle to the *Philippians*, saith, (s) *It is God that worketh in you, both to will, and to accomplish*, &c. Whereunto I answere, That God doth worke, and

(r) Ibidem homil. 46. versus finem.

(p) Heminginus lib. de Vniuersali gratia, pag. 109. saith, Theologi quidam magni nominis viri, & alioqui preclarè de Ecclesia Christi meriti, quos vt fratres in Christo amo proximè ad Manichæos & Stoicos accedentes, ex eodē plane principio suam sententiā de libero arbitrio & alijs eiusmodi rebus extruunt, &c. Hinc non verentur quidam inferre Deum ordinasse adulterium Dauidis, &c. and see there pag. 107. & 110.

(q) Chrysost. in Ioan. hom. 45 prope initium.

(s) Philip. 2. 13.

we

(t) Phil.2.12. wealso doe by his grace cooperate or worke, accordingly as it is said immediatly before in the very same place, (t) *With feare and trembling worke your salvation*: And so accordingly M. *Perkins* (though our Aduersarie in this question) confesseth That (u) *mans Free-will concurres with grace, as a coworker*: And that (x) *being moved by grace, it acteth and moueth it selfe*. Gods working therefore, and our working, are two seuerall truthes, the one not excluding the other, and in this sence is this very obiection (y) answered by Saint *Augustine*.

(u) M. Perkins in his Reformed Catholike, pag.14.

(x) Ibid. p.16.

(y) August. tom.7. de Gratia, & libero arbitrio, c.9. saith, Non enim quia dixit, Deus est qui operatur in vobis & velle & operari pro bona voluntate, ideo liberum arbitrium abstulisse putandus est: quod si ita esset, non superius dixisset, cum timore & tremore veram ipsorum salutem operamini; quando quidem habetur vt operentur, liberum eorum conuenitur [illegible] &c.

Fourthly, it is obiected, that in sundrie places of Scripture wee are said to be (z) *Dead* by sinne, whereupon it is inferred, that in our will is no power or freedome to spirituall actions; whereto I answere, That, as the text affirmeth, That *wee were dead by sin*, so also it further addeth, that we are (a) *quickened in Christ*, and therefore although not of our selues, yet by his quickening and

(z) Ephes.2.1.5.

(a) Ephes.2.5.

preuen-

preuenting grace, we are sufficiently holpen and enabled to worke.

Hitherto concerning the principall obiections vrged by our Aduersaries against *Free-will*, to which, though many other might bee added, for so much yet, as they may (for the most part) bee reduced to some one of the foure heads or branches before vrged, the attentiue Reader may therefore without more ado, sufficiently answer them by that which hath beene alreadie said.

Sect. II.

Scriptures obiected for our certaintie of Saluation, answered.

AS concerning the obiections vrged by our Aduersaries, in defence of their pretended certainties of saluation and finall perseuerance, before I make answere to them, I will first briefly set downe the state of the question betweene them and vs: In explanation wher-

of it is to be noted, that we for our parts doe hold, that in respect of God who promiseth, wee are by Faith most assured and certaine of the performance thereof, vpon his part. But for so much yet as his promise is but * conditional, implying euer in it a condition, not onely of our faith, repentance, &c. but also of our finall perseuerance, with frequent denunciation, That (b) *If the iust man doe turne away from his righteousnesse, &c. in his sinne hee shall dye.* In regard thereof (not of God who promiseth, but) of our selues, and of our knowne frailtie, indisposition or vnworthinesse, not answerable to Gods foresaid promise, we teach, that we cannot be assured of our Salvation by faith, because that is infallible; but by hope, which (in respect of Gods grace assisting our owne endeauours) is, though not infallibly certaine, yet not without great confidence and comfort. Our Aduersaries exceeding this measure, doe hold to the con-

* Ezech. 33. 13. and see heretofore cap. 2. sect. 1. in the margen, at the letter u.

(b) Ezech. 18. 24. and 33. 18.

contrarie, that they (c) *are certaine of their ſaluation by an ordinarie and ſpeciall faith, which is infallible*; and herein lyes the controuerſie.

(c) M. Perkins in his Reformed Catholike, pag. 39.

First, In proofe hereof Maſter *Iewel* alledgeth the Apoſtle, ſaying, (d) *Concerning the aſſurance and certaintie of ſaluation.* Saint *Paul* ſaith, * *I know that neither life nor death, &c. ſhal be able to remoue me from that loue that God beareth towards me in Chriſt.* Whereunto I anſwere, firſt, that the Greeke word, πέπεισμαι, which S. *Paul* heere vſed, ſignifieth *Perſuaſus ſum: I am perſwaded*: a thing ſo euidently true, that ſundry of the learned Proteſtants, who maintaine this pretended certaintie of ſaluation, doe yet neuertheleſſe in this place, tranſlate, (e) *I am perſwaded that neither life nor death, &c.* and ſo the certaintie which this text affordeth, is not of faith or knowledge, but onely of perſwaſion or * hope. Secondly, I further anſwere, That

(d) M. Iewel in his Defence of the Apology of the Church of England, pag. 78.

* Rom. 8. 38.

(e) Beza in his Tranſlation of the new Teſtament into Latine, Printed Londini, 1587. tranſlateth here, Mihi perſuaſum eſt, &c. and ſo alſo tranſlate the Engliſh Bibles, printed Anno 1576. and 1590. And Iacobus Hemedonius in his Redemption of mankinde, &c. pag. 165.

* In reſpect whereof, it is ſaid in the ſame Chapter, verſe 24. That we are ſaued by hope.

(f) Beza in Annot. in nou. Testamentum: in Epist. ad Rom. c. 11. v. 2. saith, De nostra ipsorũ electione statuere certo possumus ac debemus, de aliena vero non ita, &c.

though this certainetie were of knowledge, yet it is impertinent to that particuler knowledge which our Aduersaries pretend, which (according to their (f) opinion) extendeth to euery man for himselfe only, but not concerning any other, whereas in the place now obiected, Saint *Paul* professeth to know as much of others, as of himselfe, for the words of the text are not, *shall be able to remoue me*, (as M. Iewel in further colour of this pretended particuler knowledge, hath vntruly trãslated) but are, *shall be able to remoue vs*: whereby, (as also (g) otherwise) the Apostle sufficiently explaineth himselfe, to speake in the person (not of himselfe, but) onely of the elect in generall; of whose saluation in generall, neither our Aduersaries nor wee doe make any question.

(g) For Rom. 8. vers. 33. hee expressly mentioneth, electio Dei, and so frõ thence, til vers. 38. which is the place obiected, he most plainly continueth his speech in the person of the Elect.

Secondly, It is obiected how the Apostle saith, That (h) *we haue receiued the spirit of adoption, whereby we crie Abba Father: and the spirit it selfe beareth*

(h) Rom. 8. v. 16.

beareth witnesse to our spirit, that wee are the * *sonnes of God, and if sonnes, then also heires, if so bee that we suffer with him*, &c. Whereunto I answer, that the Iust during their estate of present righteousnesse, are the sons of God, who doubteth? And if sons, then also heires, for all his sons are inheritable; but touching the very point in question, *viz.* that the iust may not finally fall; or that the *Heire* heere mentioned, may not for his afterunworthinesse be disinherited, is not so much as affirmed or determined in this place? Nay the contrary is most plainly insinuated, in that these sayings are but deliuered with this foresaid annexed condition; *If so be that we suffer with him:* which like condition to be necessarily euer vnderstood, in al other sayings where it is expressly wanting, is once for all sufficiently explained by (i) *Ezechiel.*

* Luc 15.22. (saud the other Angels, that with him) fell from heauen, Esay 14.12. Iude vers. 6. & 2. Pet. 2.4. were (during their abode in heauen & before their sinnes) the sons or children of God, and yet afterwards by sinne fell from that estate.

(i) Ezech. 33.13. When I shall say vnto the righteous that hee shall surely liue: if yet hee trust to his owne righteousnesse, and commit iniquitie, hee shall die. Againe, When I shall say vnto the wicked, Thou shalt die the death: If yet hee turne from his sinne, and doe that which is right, &c. he shall surely liue: So plainly

plainly doth the Prophet heere explaine, that all the absolute seeming sayings of God, whether to the iust, or to the wicked, haue by necessarie implication, a condition alwayes annexed to them: which is a full application or answere to sundrie sayings which our Aduersaries obiect, to proue either the finall perseuerance of him that is once iust, or the absolute reprobation of any sinner in particuler.

3 Thirdly, it is (k) obiected, that the Ephesians (l) *were signed with the holy Spirit of Promise, which is the pledge of our inheritance.* And to them againe, (m) *Grieue not the Spirit, whereby you are signed to the day of Redemption.* Whereto I answere first, That by the Spirit of *Promise* heere mentioned, is onely meant the holy Ghost, (n) promised and (o) giuen to (p) them in their Confirmation: the further explication whereof, for so much as it requireth a longer discourse, then is heere intended, I do purposely forbeare. Secondly, I do therefore answere more briefely, that howsoeuer our Aduersaries do vnderstand this place, yet by the foresaid signing and earnest of inheritance can bee no further vrged, but the conuetion or promise made vpon

(k) Obiected by Kimedoncias in his Redemption of mankinde, &c. pag. 385. and by M. Fulke against Purgatorie, pag. 35.

(l) Eph. 1. 13. 14.
(m) Eph. 4. 30.
(n) Luk. 24. 49
(o) Act. 1. 4.
(p) Act. 19. 1. 2. 5. 6. The very story is set downe of the Ephesians who after their baptisme, receiued the holy Ghost with imposition of Paules hands.

vpon Gods part, the performance whereof is (as wee confesse) on his behalfe most certaine, but that the *Ephesians* were hereby assured to performe the condition required on their part, is not so much in this place as signified, but they rather in regard of the contrarie are heere premonished, *not to grieue the Spirit.* And so accordingly it is in like respect elswhere said, (q) *They rebelled and vexed his holy Spirit,* (r) *Resisted the holy Spirit,* and that (s) *Some who were once illuminated, haue tasted the heauenly gift, and were partakers of the holy Ghost, &c. are fallen,* and that so grieuously, as *it is impossible, &c.* (for very rare) *for them to be renewed againe to penance.*

(q) Esay 63.10
(r) Act.7.51.
(s) Heb.6.4.6.

Fourthly, It is obiected, that the Apostle saith to the Corinthians, (t) *Trie your selues if you be in the faith: Proue you your selues: know you not your selues, that Christ Iesus is in you, vnlesse, perhaps, you be reprobates?* Whereto I answere first, as concerning our knowledge that we are in

(t) 2. Cor. 13.

faith,

faith, that although a man might know or feele the act of faith to be in himselfe (because it is an acte of our vnderstanding) which is all that this place affoordeth, yet that this faith may not bee afterwards lost which is the thing in question) remaineth for all that hereby vnproued, and is (u) heretofore sufficiently disproued by the example of *Dauid* and others. Secondly, as concerning the Corinthians knowledge that Christ was in them, the sence is not of Christs being in them according to his grace of Iustificatiō, (for then would not Saint *Paul* so greiuously haue reprehended them, as in the same (x) Epistle hee doth) but of his being in them by the (y) *Signes, wonders, and mighty deeds* (or miracles) *done among them*: which if they did not acknowledge, they were reprobates? Lastly, admit that the Apostle meant of Christs being in them according to his grace of Iustification, yet this onely argueth for the

(u) Heretofore, c. 2. sect. 4.

(x) Chap. 12. vers. 20. &c. 13. vers. 2.

(y) Ibidem cap. 12. vers. 12. For the Epistle to the Hebrewes, cap. 3. v. 14. teacheth that, Wee are made partakers of Christ, but [illegible] on, If so wee keepe the beginning of his substance, or faith, stedfast vnto the end.

the time present, and that they knew themselues to be as then iustified: but as concerning their further knowledge of their finall perseuerance in that estate, and not falling afterwards from thence (which is the point in question) this place affoordeth not so much as any colour thereof.

Fiftly, Is obiected this saying of S. IOHN, (2) *These things I write to you, that you may know that you haue eternall life, which beleeue.* &c. Whereunto (to omitte what * otherwise may be said.) I answere, the meaning hereof to be, that those who beleeue, haue eternall life, not in deede, (for they are not yet actually in heauen) but in hope only, accordingly as it is said, (a) *We are saued by hope:* for to the obtaining of eternall life actually and in deed, is requisite our perseuerance in faith, which the place obiected, in the words there next following (b) requireth,

(2) 1. Ioh. 5. 13.

* By life eternall, S. Iohn may be said to meane the knowledge of God, which true beleeuers haue, accordingly as he saith in his Gospel, *This is life eternall, that they know thee.*

(a) Rom 8. 24. (b) That you may know that you haue eternall life which beleeue, &c. 1. Iohn 5. 13.

(c) Beware brethren, lest perhaps there be in some of you an euill heart of incredulitie, to depart from the liuing God: Hebr. 3. 12. And againe, Hauing faith & a good conscience, which certaine repelling haue made shipwracke, as concerning faith: 1. Tim. 1. 19. and see Rom. 11. 20.

(d) 1. Iohn 1. vers. 8.

(e) See the words of the chiefe obiected before 6. 4. & 2. in the margent, at the letter i.

(f) Rom. 8. 30.

quireth; as also the Apostle (c) admonisheth against our losing thereof, and S. *Iohn* himselfe giueth aduice in like manner vnto true beleeuers, to (d) *Beware that they lose not the things which they haue wrought.* &c. Therefore, though in the place obiected, it were more plainly and absolutely deliuered then it is, that we should haue eternal life; yet (as appeareth by the premises, and as (e) *Ezechiel* hath once for all explained) it implied with it a condition, and therefore affoordeth no certaintie on our behalfe.

Sixtly is obiected, the Apostle saying (f) *Whom he called, them also he iustified, and whom he iustified, them also he glorified.* Whereupon is inferred, that he who is once iustified, is withall elect, and so cannot finally fall. Whereto I answere, that this inference can no more bee made of him that is iustified, then of him that is called, for the words of the text respect them both alike; now that euery one who is called is not elect,

appea-

appeareth by our Saviour, saying, (g) *Many are called, but few elect:* The place obiected is therefore to be taken, not in a generall, but restrained sence, not of euery one that is called or iustified in generall, but (as the circumstance of the place yet further signifieth) only of (h) *the Elect:* whom in his foreknowledge (i) *He foreknew (to be)* (k) *called according to purpose* of election; and of these, we grant none doe finally fall: But who these are, who can know? for as the Apostle saith in the same Epistle, (l) *Who hath knowne the mind of our Lord, or who hath been his counseller?*

(g) Mat.22.14.
(h) Rom.8.33.
(i) Ibid. v.29.
(k) Ibid. v.28.
(l) Rom.11.34.

Seuenthly, It is * obiected, how it is said, (m) *The gifts and vocation of God are without repentance:* (n) *whom Christ loueth, hee loueth to the end:* (o) *My Father, that which he hath given me, is greater then all, and no man can plucke them out of my Fathers hand:* Whereupon is gathered, that euery one who is once in state of grace, shall persever therein to the end.

* Obiected by M. Willet in his Synopsis, p. 516.
(m) Rom. 11.
(n) Iohn 13.1.
(o) Iohn 10.29.

Whereto I answere, that this collection is altogether inconsequent. For as to the first, saying, Though God do not for his part repent him of his goodnesse, in bestowing his gifts vpon vs, yet in regard of our abuse oftentimes of them, it is said (according to our capacitie) that he doth (p) *repent him*: Also the benefit of our *Calling*, mentioned in this place, which (as before appeareth) may be cast off, argueth and explaineth, that his other gifts likewise beere mentioned, may in like manner bee also lost. As to the second saying, it is true, that *Christ* (for his part) *loueth to the end*: And so (q) *he loued* the rich man, (r) *who went away from him*, and yet this argued not that mans election: and it may not be doubted, that God is wanting in his loue to all sinners, as they are his (s) creatures, although he hate and detest their sinne. As to the third place, I answere first in explication thereof, that our Sauiour saith in like manner (t) *Those whom thou gauest*

(p) Gen. 6. 6. and 1. Sam. 15. 11.

(q) Matt. 10. 22.

(r) Marke 10. 21. and Matth. 19. 22.

(s) For thou louest all things that are, and hatest none of them whom thou hast made Wisd. 11. 25.

(t) Ioh. 17. 12.

neſſme, have I kept, and none of them perished, but the (sonne of perdition: the meaning therefore is not, that euerie one which the Father giueth doth perſeuer to the end (as appeareth plainly by this example of IVDAS, who was giuen, and was yet notwithſtanding loſt) but rather that neither the Diuell nor his aſſaults, can perforce take them away, but onely their owne voluntarie aſſent to fall. Secondly, admitte further, that the place obiected were to be vndeſtood of the Elect in generall, whoſe finall perſeuerance God foreknoweth, of whom (wee confeſſe) none doth periſh, for God is not (u) deceiued in his free knowledge, (and yet as the (x) Fathers

(u) Horum qui electi ſunt ſi quiſpiam perit, fallitur Deus, ſed nemo eorum perit, quia non fallitur Deus. Aug. de Correp. & gratia, cap. 7.

(x) Hieron. in Coment. in ca. 26. Hier. ſaith, Non enim ex eo quod Deus ſcit futurum aliquid, idcirco futurum eſt, ſed quia futurum eſt, Deus ſcit.

And Auguſtin. tom. 7. de Prædeſt. & gratia, cap. 8. Reſpondetur, Dei præſcientiam non cogere hominem vt talis ſit, qualem præſciuit Deus: ſed præſcire talem futurum, qualis futurus eſt, quamuis eum non ſic facturus eſt Deus? And De Ciuitate Dei, lib. 5. cap. 9. he ſaith, Nullo modo cogitanda eſt præſcientia Dei tollere voluntatis arbitrium, &c. nec enim ideo peccat homo quia Deus illum peccaturum præſcit, &c. And ſee Saint Auguſtine, tom. 2. De libero arbitrio, lib. 3. cap. 4. And tom. 7. Hypog. lib. 6.

and our learned (y) Aduersaries do affirme things are not, because God did fore know thē, but because they are, God therefore did fore-know them) neuertheleſſe, it doth not hence follow, eyther that euery one who is once faithfull, or iuſtified, is elect, or elſe that ſuch as are elect ſhould know themſelues in particuler to be elect; ſo little is this place auaileable.

Eightly, It is * obiected that Saint *Paul* ſaith, (z) *I am now ready to be ſacrificed, and the time of my reſolution is at hand.* &c. *I haue conſummate my courſe,* &c. *and there is laid vp for me a crowne of Iuſtice, which our Lord will render to me in that day.* So plainly (ſay our Aduerſaries) was Saint *Paul* aſſured of his owne ſaluation. Whereto I anſwere, That M. *Perkins* affirmeth, we and they

(y) Hiperius in Method. Theolog. lib. 2. pag. 219. ſaith, Neque enim quia præſcit deus hominem peccaturum, ideo homo peccat, ſed quia peccaturus erat ideo deus id præſcinit: And

Amandus Polanus, Profeſſor at Baſle, in Partition. theologic. lib. 2. p. 8. ſaith, Omnia quæ futura erant, deus præſcit, ſed non omnium quæ præſcit eſt cauſa. Omnes electi ideo electi ſunt ob præſcientiam, ſed quia tales futuræ erant, &c. ideo tales erunt: And ſee this point more at large, in Diſput. de Prouidentia Dei, ſect. 38. & 39. & 42. * Obiected by M. [illegible] in his Synopſis, p. 557. and by Iacobus Kimedoncius [illegible] Redemption of mankinde, &c. p. 374. (z) 2. Tim. 4. 6, 7, 8.

doe

doe (a) *hold, that a man may be assured of his saluation through extraordinary reuelation, as* ABRAHAM *and others were:* But this is quite impertinent to our Aduersaries pretended knowledge, by (b) *ordinarie faith*; and that S. *Pauls* knowledge, heere vrged, was extraordinarie, appeares by his like foresaid knowledge signified in this very same place, of *the time of his resolution being at hand:* As also (by like reuelation) he said in like manner to the Ephesians, (c) *Behold I doe know that you shall no more see my face:* This example therefore of Saint *Paul* (to omit all further answere thereto) maketh no more for our Aduersaries pretended certaintie of saluation by ordinarie faith, then it doth for the certaine knowledge of the time of their death, for it concerneth both these alike, and therefore proueth either both or neither.

(a) M. Perkins in his Reformed Catholike, pag. 38.

(b) M. Perkins vbi supra, pag. 39.

(c) Act. 20. 25.

Ninthly, It is (d) obiected, that S. (e) PETER *aduiseth vs to make our calling and election sure by good workes:*

(d) Obiected by Kimedoncius in his Reuelation, pag. 9.

(e) 2. Pet. 1. 10.

workes? Whereupon is inferred, that the faithfull are sure of their election. To answere whereto, I demand, Be not the faithfull already certain of their election by their faith? But are they yet to seek for this certaintie thereof from their workes? If so? what then can be more plaine against our Aduersaries pretended certaintie by faith, or to proue that the certaintie of Gods promise dependeth but vpon our workes, and is therefore to vs but conditionall, as the text there yet further explaineth, (f) *If we doe such things?* &c. This point is so plaine and euident, that M. *Fulke* in his (g) Translation, and some (h) others, doe purposely omit this rehearsall of *Good workes*, in this place; and yet are they translated as parcell of the text, by other of our Aduersaries, euen in this very question, as namely by *Iacobus* (i) *Kimedoncius:* in so much as the other foresaid omission of the, is weakly excused, rather then vndertaken to be defended by M. (l) *Fulke*,

Sect.

(f) 2. Pet. 1. 10.
(g) M. Fulke in his translation against the Rhemish Testament.
(h) And the English Translation of the Bible, An. 1576. and Beza in his Translation of the new Testament, printed, 1587.
(i) Iacobus Kimedoncius in his Redemption of mankind, &c. pag. 390.
(l) M. Fulke in his answer to the Rhemish Testament.

SECT. III.

Scriptures obiected by Protestants, in proofe of their doctrine of Reprobation, answered.

AS concerning the principal obiections vrged by our Aduersaries, in behalfe of their foresaid doctrine of Reprobation: they are as followeth.

First, It is (m) obiected how it is written (n) *The Lord made al things for him selfe, euen the wicked for the day of euell.* Whereunto I answere, that if our Aduersaries doe hereby intend, that God maketh certaine men to be wicked, then is hee the cause and author of their wickednesse: an open blaspemie, directly (o) contrary to other Scriptures, wherof our Aduersaries themselues

(m) Obiected by M. Fulke against the Rhemish Testamẽt in Rom. 9. fol. 253. and by Caluine in his Institutions, cap. 8. pag. 251. and by Luther in Assertionibus, &c. Art. 36. and by Beza in respons. ad not. Colloquij Montisbel. pag. 164. and 165.

(n) Prou. 16.

(o) Psal. 5.

it is said, Non Deus volens iniquitatem tu es: Thou art a God that wouldest not iniquitie. This Translation thereof is obserued by M. Willet in his Synopsis, p. 736. Hereto might be added many other texts, testifying Gods Hatred of [illegible] and of them that worke it: as Psal. 45. 7. Zacharie, 8. 17.

seeme so ashamed, as they doe professe in words, openly to (p) disclaime therein: the sence hereof therefore is, that God createth wicked men materially (as the Schoolemen say) that is, as they are men, but not as they are wicked, for their wickednesse is *from themselues*, only in regard of their wickednesse, hee maketh, or ordaineth them to the *day of euill*, that is, of punishment; and this he doth *for himselfe*, that is, for his glory & iustice, as the Prince (in some like resemblance) ordaineth theeues and murderers to punishment; and yet is the Prince therefore neither willing, nor author of their theft or murder, and to this effect is this place answered and explained in the publike disputation had vnder *Philip* (r) *Marbachius*, a learned Protestant, Doctor and publike Professor of Diuinitie, and also by sundrie learned (f) Caluinists, namely, *Bullinger*, *Hiperius*, and others.

(p) Whitaker contra Durænum lib. 8. pag. 524. Beza in the foresaid Display, &c. p. 107. and M. Fulke In his Defence of the English Translation, pag. 500. and against the Rhemish Testament, fol. 11.

(r) Disputatio Theologica de Prouidentia Dei & causa peccati, &c. Ian. 1597.

(f) Bullinger in his Decads in English, pag. 394 Hiperius in Method. Theologiæ, pag. 718.

Secondly is obiected, how it is said

said, (t) *Shall there be any euill in the Cittie, which the Lord hath not done?* And againe, (u) *I forme the light, and create darkenesse, I make peace, and create euill.* PISCATOR a learned Caluinist, answereth hereto, that these sayings are to be vnderstood (x) *De malo, non culpæ, sed pœnæ. Of the euill, not of sinne, but of punishment:* And the like answere is made thereto out of S. *Augustine*, by (y) *Hiperius*, and *Bullinger*, as also the marginall (z) Annotations of the English Bibles giue like exposition of these texts, whereunto might bee added, aswell the further answere of M. *Napeir*, as also the other former explication (a) heretofore made from the circumstance of the text.

(t) Amos 3.6.

(u) Esay 45.7

(x) Piscator in volum. 1. Thesiū Theologic. pag. 175. 176. & 202.

(y) Hiperius vbi supr. p. 435. and Bullinger in his Decads, pag. 493.

(z) See the Marginal notes of the Bible, printed 1576. vpon Amos 7. vers. 6. at the letter g. and in Esay 45. v. 7. at the letter h.

(a) Heretofore chap. 3. sect. 2.

Thirdly is (b) obiected how it is said, that Christ is the (c) *Chiefe corner stone, &c. vnto you which beleeue precious, but vnto them which beleeue not, &c. a stone of stumbling, and a rocke of offence, to them which stumble at the Word, being disobedient, vnto the which*

(b) Obiected by Beza in not. in nou. Testam. 1. Pet. 2. 8.

(c) 1. Pet. 2. 7.

(d) Ibidem verſ. 7. in his Tranſlation annexed to the Rhemiſh.

(e) Snecanus in Method. Deſcript. pag. 701. reciting the text thus: Nec credùt in quod etiam poſiti fuerant: Anſwereth ſaying, Refertur propriè à doctiſſimis orthod. theologis, & ipſo etiam Caluino, ad Iudæos, qui poſiti fuerant ad credendum: And the ſame anſwere is giuen by Caluino in Deſenc. Tranſlat. pag. 152. 153. 154. 155.

(f) [illegible] verſ. 8. acknowledged this foreſaid ſence, alledging both Caluine and Eraſmus in proſe thereof: See alſo Luther in 1. Pet. cap. 2. verſ. 8.

things, they were euen ordained. Whervpon is inferred, that they were ordained by God to diſobedience: which ſequele, if it hold, how then is God excuſed from being author of their diſobedience, & ſo by conſequent of their ſinne? I anſwere therefore, that the laſt part of the text, whereon all the difficultie reſteth, is not ſo ſincerely tranſlated, for the words of the originall are ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν, *not beleeuing*, (for ſo immediatly there before M. *Fulke* (d) tranſlateth the ſame word) *Whereto they were ordained*: the ſence thereof being (moſt directlie againſt our Aduerſaries) that they were ordained for to beleeue, but did not: which ſence ſtandeth with the words of the text, with the Analogie of faith, and is acknowledged by our learned Aduerſaries of either ſort, (e) *Caluiniſts* and (f) *Lutherans*.

Fourth-

Fourthly is obiected, that it is often repeated cõcerning induration, (g) *God hardned the heart of* PHARAO, (h) *Why hast thou made vs to erre from thy wayes, and hardned our heart?* (i) *Therefore they could not beleeue, because* ESAY *said, He hath blinded their eyes, and hardned their heart,* (k) *Hee deliuered them vp into a reprobate sence,* &c. with many other such like sayings. Whereto I answere, that God hardneth the harts of the wicked (to vse the Schoole-termes) not *Positiuely*, but only *Negatiuely*, as Saint *Augustine* saith, (l) *Not by giuing them malice, but by not giuing them mercy.* He withdraweth his grace from them, for their former sinne, and so their hearts become hardned: their induration therfore is by Gods permission, and forsaking of them for it is not properly his acte, but the acte of themselues, (m) and of the Diuell: which sobrietie of exposition, though it be (n) reiected by many of our forenamed Aduersaries, yet it is consonant

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(g) Exod. 7.3.
(h) Esay 63.17.
(i) Ibid. 12. 39. 40.
(k) Rom. 1.28
(l) Aug. Epist. 105. ad Sixtum, & vide lib. 1. ad Simplicianum, quæst. 2. circa medium, & in Ioh. tract. 53.
(m) Pharao hardned his owne heart, Exod. 8.15. Harden not your hearts, &c. Psal. 95.8. and see Deut. 10.16. and Heb. 3.15.
(n) See before chap. 6. sect. 1. 2.

with the iudgement of the ancient (o) Fathers, and of the learned Protestants, (p) Lutherans and * Caluinists, many of whom, doe to this like effect answere the foresaid obiections of *Pharaoes* heart being hardned: In so much as some of them doubt not to affirme, That (q) *this explication of induration by permission, is not contrary to Grammaticall construction*, alledging withall sundrie particuler † examples from the Scriptures, where (r) *words sounding actiuely, cannot yet signifie action*. In regard whereof, it is more probable, that in the examples now obiected, Gods permission may (according to the accustomed manner in Scriptures) bee called his worke, as in like maner, God

(o) Of the ancient Fathers professed iudgement herein, see heretofore chap. 3. sect. 3. at the letter x. what Caluine confesseth, and no lesse is confessed by Peter Martyr in Coment. 1. cap. ad Rom.

(p) Sarcerius in loc. Commun. tom. 1. de Prædest. fol. 31. 32. & ibid. de Peccato, fol. 79. & 80. And Wygandus in Syntagm. ex veteri Testam. col. 1330. And Melanction in loc. Commun. de causa Peccati & Contingen. And many others.

* Bullinger in his Decads in English, pag. 491. & 493. And Hiperius in Method. Theologic. lib. 2. pag. 418. And the Confession of Heluetia in the English Harmonie of Confessions, pag. 61. And see Amandus Polanus in Partitionib. Theolog. lib. 1. pag. 75. 76. (q) In Disput. Theolog. de Prouidentia Dei, &c. sect. 164. † Vide ibidem sect. 163. & 165. & 166. (r) Ibidem sect. 166. & 167.

is

is (f) ſaid to haue touched or afflicted *Iob*, wheras it is euident by the ſtory, that he only at the (t) inſtance of *Satan*, permitted him to afflict *Iob*. In like manner where the Prophet *Eſay* ſaith, (u) *Make the heart of this people fat, and ſhutte their eyes:* which S. IOHN alſo alledgeth, ſaying, (x) *Hee hath blinded their eyes*, &c. Our Sauiour yet, and Saint *Paul*, alledging the ſame ſaying of *Eſay*, ſay (in ſtead thereof) (y) *They haue ſhut their eyes:* moſt euidently thereby explaining, that although *Eſay* and Saint *Iohn*, may ſeeme to referre the action of blinding vnto God, yet indeed it was the act of the parties, and but his permiſſion: As alſo in like manner, where it is ſaid by God, (z) *I will harden the heart of* PHARAO: it is elſewhere explained and ſaid, That (a) PHARAO *hardened his owne heart*: Induration therefore is not properly the worke of God, but onely his permiſſion, and forſaking of the partie for his precedent, as the Pſalmiſt yet more plainly

(f) Iob 1.11. & 2.3.5.
(t) Iob 1.11. & 2.5.
(u) Eſay 6.9.
(x) Ioh.12.40.
(y) Mat. 13. 15. & Act.28.27
(z) Exod.7.3.
(a) Exod.8.15.

plainly explaineth, saying, (b) *My people would not heare my voice, and Israel would none of me, so I gaue them vp to the hardnesse of their heart.* So euidently is Gods hardning explained to be but his permission, and giuing of them ouer to the hardnesse of their owne heart. And so accordingly the Prophet *Esay* (c) explaineth himselfe, in the place formerly obiected out of him. And agreeably also vnto this it is, that the *Pharisees* saying vnto Christ, * *Why then did* MOSES *command to giue a bill of Diuorce: and hee saith to them, Because* MOSES *for the hardnesse of your heart permitted you to dismisse your wiues:* So expressely euen by Christ his interpretation, doth the word *Command*, in the Scriptures, signifie *Permission*.

Fiftly is vrged the common and greatly esteemed obiection, where it is said, (d) *The elder shall serue the younger: I loued* IACOB, *and hated* ESAV, &c. To omit that it may be answered, that this saying of the Apostle

(b) Psal. 81. 11. 12.

(c) Where Esay 63. 17. saith, Thou hast made vs to erre and hardned our heart, &c. He explaineth this to be Gods forsaking of them, saying there, vers. 15. Where is thy zeale and thy strength, the multitude of thy mercies and compassions, they are restrained from me: And so the afterwards, vers. 17. Thou hast made vs to erre, &c.

* Mat. 19. 7. Deut. 24. 3.

(d) Rom. 9. 12.

Apostle being taken, the first part thereof from (e) *Moyses*, the latter from (f) *Malachie*, is (as our learned (g) Aduersaries acknowledge, and the whole context of (h) *Malachie*, and other euident words of (i) *Moyses* do plainly conuince) to be vnderstood of the seuerall posterities of *Iacob* and *Esau*, and of the temporall (k) felicitie of the one, and (l) infelicitie of the other: And that whereas the Iewes (m) *hauing* indeede some *preheminence* (aboue the Gentiles) *because that to them the words of God were* (first) *committed*, were hereupon (n) misperswa-

(e) Gen.25.23.
(f) Mal.1.2,3.
(g) Iacob. Kimedoncius in his Redemption of mankinde, pag.294. And Henricus Christmannus in his Diagraphe Electionis, cap.9.pag.72. 73.74.75. &c. And Gesnerus in Disput. Pro libro Concord. pag.630. 631.

(h) Whereas Esau was called EDOM, Gen. 25.30. & 36.1. That Malachie vnderstandeth Esaus posteritie appeareth, Chap.1. vers.4. where it is said, Though EDOM say we are impouerished, &c. (i) Gen.25.23. Two Nations are in thy wombe, &c. (k) Gen.25.21. The one people shall bee mightier then the other, and the elder shall serue the yonger. (l) Malach.1.2,3. I loued Iacob, and hated Esau, and made his mountaines waste, and his heritage a wildernesse for Dragons. (m) Rom.3.1.2. (n) This misperswasion of theirs is signified and reprooued by S. PAVL saying, Rom.3.29. Is he God of the Iewes only, is he not also of the Gentiles? And againe, Rom.9.8. Not they that are children of the flesh are the children of God, but they which be the children of promise. Heere also [illegible]

ded, that now in the Gospell the promises of grace were peculier to themselues, and their carnal succession, the Apostle doth therefore (in more apte confutation of their error) shew to them vnder the resemblance of the foresaid example of *Iacob* and *Esau*, being twinnes, that like as *Iacob* being the yonger brother, was nevertheless preferred to the promised Land of Canaan, before his elder brother *Esau*: so likewise concerning the promises and grace of the Gospell, the foresaid externall prerogatiue of the Iewes doth not so preuaile, but that the Gentiles being (in regard thereof) as it were the yonger twin or brother to them, are nevertheless in the riches of the Gospell (o) equalled, if not (p) preferred before them. In explication of which point, much more is requisite to bee said, the aduantage whereof I doe purposely forbeare, for that it requireth a much longer discourse then this short answer is capable of: Admitting

(o) Whom also hee hath called vs, not of the Iewes only, but also of the Gentiles. Rom. 9. 24.

(p) See Rom. 10. 11. 12.

mitting therfore that the saying obiected concerned not the posteritie of *Iacob* and *Esau*, but their persons: I answere yet briefely, that this *Hatred* of God to *Esau* is not to be taken positiuely, but (as sundrie learned (q) Protestants doe explaine the same) negatiuely, that is to say, for not to loue, or not to haue mercie, according to sundry like (r) examples thereof in Scripture. Secondly, admit further that this hatred of God were to be taken positiuely, yet should it (though so taken) be referred not to his creature *Esau*, which he made (for (s) *all that hee made was very good*; and (t) *of those things which he made, hee hateth none*: and therefore least of all man, whom he (u) *made according to his owne Image*:) But (as (x) *Beza* acknowledgeth) to the sinne of *Esau*,

(q) See Snecanus a learned Calumist in his Methodic. descript. &c. pag. 517. and Henricus Christmannus in his Diagraphe Electionis, pag. 78.

(r) Hee that hateth his life shall keepe it, Ioh. 12. 25. If any man come to me, and hate not his father and mother, &c. Luk. 14. 26. in which (and sundrie other like places) the word, Hatred, doth not signifie a positiue hostile hatred, but a not louing of life and parents according to a certaine respect. (s) Gen. 1. 31. and 1. Tim. 4. 4. (t) Wisd. 11. 21. (u) Gen. 1. 26. and Ephes. 4. 24. (x) Beza in his Display of Popish practises, pag. 17. circa med. saith, Thus farre we agree that we both confesse, that God hateth and condemneth nothing in men but guiltinesse and sinne.

which he foreknew & neuer made now that Gods foresight and hatred of *Esaus* sinne (which is all that this foresaid obiection can at the most afford) doth not of necessitie impugne *Free-will* in *Esau*, or proue his reall and absolute reprobation, appeareth most euidently by example of *Adam*, whose sinne before his fall, God did in like manner both foreknow and (y) hate, and yet (as our learned Aduersaries themselues doe confesse) the same notwithstanding, *Adam* before his fall had (z) *Free-will*, and is now also one of the (a) Elect. Thirdly, and lastly, I further answere, that like as Saint *Peter* forewarneth vs, how that (b) *in* PAVLS *Epistles are things hard to be vnderstood*: among which, this his foresaid discourse concerning *Iacob* and *Esau*, haue euer been taken for one of the principall; so also it is altogether vnequall, that this his foresaid obscure Discourse, should bee vrged against so many foresaid euident and plaine testi-

(y) Of Gods hatred to sin, Psal. 45. 7. and Zachary 8. 17.

(z) That ADAM before his fall had Free-will, is affirmed by Bullinger in his Decads, Serm. 10. pag. 490. and by Hyperius in Method. Theolog. lib. 1. pag 214. & 219. and by Senecatus in Method. Descript. de voluntate Dei, pag. 123, 124. 776. and 778.

(a) To deny Adams situatiō was the condemned errour of the Tatianites: whereof see S. August. lib. de Hæresibus, Hæres. 23.

(b) 2. Pet. 3. 16.

monies

monies of Scripture, which import to the contrary. That (c) *He would* (c) Ezech. 18. 23. *not the death of him that dyeth*, (d) *But* (d) Ezec. 33. 11. *that he turne from his wayes and live*: That (e) *He would not that any should* (e) 2. Pet. 3. 9. *perish, but all to repent*, &c. with many other mo like plain sayings (f) heretofore alledged. And thus much in answer to this Obiection, the which is more fully and at large answered by (g) *Snecanus*, (h) *Hemingius*, and sundry (i) other learned Protestant Writers, to whom I refer the Protestant Reader.

(f) See heretofore, chap. 3. sect. 2.

(g) Snecanus in Method. doct. script. &c. 55. vsq; ad p. 537.

(h) Hemingius lib. de Gratia vniuersali, pag. 33. 34. 47.

Sixtly is obiected by M. *Fulke*, how it is said, (k) *Leade vs not into temptation*: (l) *whereby* (saith Master FVLKE) *is proued not onely a permission, but an action of God*, and that (m) *He not onely permitteth, but also leadeth into temptation*. Although that this be sufficiently answered by that which hath been heretofore said to the further obiection concerning induration: I answere yet briefely

(i) Christianus Matthæus in Diagraphe Electionis, pag. 73. 74. &c. And Gesnerus in Disput. pro Concord. libro, pag. 61. &c. and 62.

(k) Mat. 6. 13.

(l) M. Fulke against the Rhemish Testament, in Matth. chap. 6. vers. 13. sect. 6. fol. [illegible].

(m) M. Fulke ibidem.

further, That the ancient (n) Fathers doe vnderstand this leading to be of permission; so likewise do our (o) Puritaine Aduersaries, and other Protestant (p) Writers: and this sence is agreeable with the Analogie of Faith, and other Scriptures, which teach that God is so farre from leading vs into temptation, that (to the contrary) he deliuereth vs from temptation (q) *Not suffering vs to bee tempted aboue our power, but with the temptation maketh a way to escape, that we may be able to beare it: therefore (r) let no man (saith S. IAMES) when hee is tempted, say that hee is tempted of God, for God is not a tempter of euils, and hee tempteth no man; but euery one is tempted of his owne concupiscence,* &c. And elswhere (s) *Say not thou it is through*

(m) S. August. in Epist. 89. q. 2. saith, Et ne nos inferas in tentationem, intelligitur, ne nos inferri desecundo permittas: And Saint Cyprian, in Serm. de Orat. Dominica, reacth, Ne patiatis nos induci in tentationem.

(n) M. Napeir vpon the Reuelations, in c. 15. p. 190. saith, It is said in the Lords Prayer, Leade vs not into temptation. And Amos 3. 6. Is there any euill in the Citie which the Lord hath not done? Not that the Lord tempteth vs, or doth any euill in the Citie directly, but only that the temptation and euill doth flow from the permission and sufferance of his Maiestie, &c. (p) Bullinger in his Decades, pag. 949. saith, Suffer vs not to be led by a diuelliſh and wicked temptation. (q) 1. Cor. 10. 13. (r) Iames 1. 13. 14. (s) Ecclesiasticus 15. 11. 12.

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the Lord that I turne backe: (or that) (s) he hath vnkindnesse of the sinfull man: The more grosse therefore is Peter Martyr, in concluding vpon this foresaid obiection; That (t) God tempteth, and (u) driueth men vnto sinne by temptation.

(s) Peter Martyr in his Common-places in English, part. 2. cap. 18. p. 210. saith, We pray, saying, Lead vs not into temptation; there be some which

Seuenthly is obiected, that in the betraying of Christ, Iudas and the other wicked, did (x) what the hand and councell of God decreed to be: And againe it is said, (y) Him, &c. being deliuered by the determinate counsell and foreknowledge of God, haue you crucified. In explication whereof I first say, that as D. WHITAKER (though our (z) Aduersarie in this very question,) and other learned Caluinistes doe (a) acknowledge, There is in euery wicked action, a distinction to bee made betweene that which is positiue or materiall therein, and the malice or deformi-

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would thus resolue the doubt, God tempteth, that is to say, he permitteth and suffereth to tempt; but that preuaileth nothing, &c. with

(t) Whitaker. contra Duræum, lib. 8. pag. 737. And Bucanus in Loc. Commun. loc. 16. pag. 402. And Amandus Polanus in Partitionibus Theolog. lib. 1. pag. 33. and 36.

(u) Ibid. p. 210.

(x) Act. 4. 28.

(y) Act. 2. 23.

(z) Whitaker. in concione ad clerum Anno 1581.

(a) Whitaker. contra Duræum, lib. 8. pag. 737. And Bucanus in Loc. Commun. loc. 16. pag. 402. And Amandus Polanus in Partitionibus Theolog. lib. 1. pag. 33. and 36.

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tie thereof, the first containing in it an entitie or being is of God (b) *In whom we live and moove*: for he is the cause & supporter of all beings: the other being not so much as any entitie, but only a meere (c) Priuation or not being, hath (as S. *Augustine* obserueth) (d) *No efficient, but a deficient cause*, and is therefore not of God, but of our selues. This point being thus explained, I now answere, that the death and Passion of Christ was of God, and by his determinate councell, for the good of our redemption; but the particular wickednesse of *Iudas* and others in procuring his death, was not of God, nor of his councel, wil or causing, but of their owne voluntary and proper malice; hee did foreknow and suffer it, but not decree or will it: therefore as *Nicholaus Sitelinus* (e) a learned Protestant) answering hereto, saith,

(b) Act. 17. 28

(c) See heretofore chap. 3. sect. 1. at 1.

(d) Nemo quærat efficientem causam malæ voluntatis, non enim est efficiens sed deficiens, August. lib. 12. de Ciuit. Dei, cap. 7. initio.

(e) *The words, Hand and Councell signifie the good and healthfull end, for which God permitted that wicked fact*

(e) In Disput. Theol. de Prouidentia Dei, vol. 2. pag.

of the Iewes, which he did neither assist nor allow: The meaning therefore of the texts obiected, is not, that God by his *Hand* or *determinate Councell*, procured or caused *Iudas* to commit his wicked act, but that God by his said *Hand* and *Councell* turned the same to our good: as in like maner, *Ioseph* said to his brethren, concerning their wickednesse against him, (f) *When you thought evill against me, God disposed it to good, that he might &c. save much people.* The more reproueable therefore are our Aduersaries, who in their marginal notes of the new Testament, blush not to affirme concerning the foresaid example of the Iewes, That (g) *God caused their wickednesse to set foorth his glory:* as though God, (h) *who would not iniquitie*, but mightily (i) *hateth* the same; and is otherwise infinitely glorious in himselfe, and all his creatures, would yet in respect of his further glory, become the *Cause of wickednesse:* It is therefore true, that the wickednesse which hee suffereth,

(f) Gen. 50. 20.

(g) The marginall notes of the English Bible of Anno 1576. in Act. 2. vers. 23. at the letter r.

(h) Psalm. 5. 5. Non Deus volens iniquitatem tu es. So translated by M. Wilcox in his Synopsis pag. 716.

(i) Psal. 45. 8. and 7. 12.

fereth, hee doth not turne to his glory, but most vntrue that he doth *cause wickednesse to set forth his glory.*

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Eightly is obiected, that the Apostle saith, (k) *Hath not the Potter power ouer the clay, euen of the same lumpe, to make one vessell vnto honour, and another vnto dishonour? What if God willing to shew his wrath &c. suffered with long patience the vessels of wrath ordained to destruction? &c.* Whereupon is (l) inferred, that God without any respect to sinne foreseene, doth (only because it so pleased him) decree, that out of the Masse or Lumpe of mankinde, some be ordained to certaine damnation: whereunto I answere from Saint AVGVSTINE, (m) *Hee Massa, &c. If this Masse* (or Lumpe, whereof the Apostle speaketh) *were so indifferent, that as it deserued no good, so also it deserued no euil; not without*

(k) Rom. 9. 21. 22

(l) M. Willet in his Synopsis pag. 554. saith, God hath ordained some to bee vessels of wrath, without any respect had to their works, either good or euill, & p. 555. And Peter Martyr in his Common-Places, part. 3. pag. 124. saith, That sinnes foreseen are not the cause of Reprobation, &c. But Reprobation was frō the beginning. Hereof see further Caluin, Institut. de Predestin. & Prouident. Dei, pag. 253 & Beza in Respons. ad act. Colloq. Mompishelg. parte altera, p. 233. & p. 265.

(m) Aug. Epist. 106. ad Paulinum: & vide Aug. Epist. 105. ad Sixtum.

cause

ause might it be thought iniquitie, that thereof should be made certaine vessels to dishonor: But seeing that by the Free-wil *of the first man, the whole masse did become guiltie of condemnation; it is without doubt of Gods mercy, that therof are made certain vessels to honor, &c. and of iudgement* (or iustice) *that* thereof *others are vessels to dishonor:* therefore not by force of Gods absolute decree without respect to sin foreseene are the wicked reprobated, but it is sinne, and not his foresaid decree that maketh them *vessels of wrath* and *dishonor:* against which, for so much as *Beza* doth ouer boldly oppose himselfe, vnderstanding by the foresaid (n) *Masse* (or Lump) *not mankind created and corrupted* (by *Adams* fall) *but to be created*, and before it was corrupted, (o) reprehending S. *Augustine* for his foresaid contrary exposition: therefore in more full discouery of so foule an error, I doe further answere, that the *long Patience* mentioned in the text, wherewith God *suffred the ves-*

(n) Beza in Respons. ad acta Colloquij Montisbelgar. pag. 2. p. 151.

(o) Beza ibid. pag. 164.

sels of wrath, argueth that (as *Hiperius* a learned Caluinist saith)

(p) Hiperius in Method. Theolog. lib. 2. pag. 438.

(p) *They were created good, and afterwards became euill of their proper will: Being made vessels of wrath, because that voluntarily they were to become euill:* otherwise, if God had willed, and without respect of their sinne, decreed their destruction: How then can it stand therewith, that *he suffered them in long Patience?* But for so much as their creation to bee *vessels*, was of God, and to be vessels of *wrath*, was for sinne foreseene, (for otherwise, as the same Apostle

(q) 1. Thess. 5. 9

saith, (q) *God hath not appointed vs*

(r) Ezech. 18. 31. 33. 11.

vnto wrath: and *Ezechiel* saith, (r) *He would not the death* (euen) *of him that*

(s) Ezec. 33. 11.

dieth: (s) *But that he turne and liue,*

(t) 2. Pet. 3. 9.

as (t) *not willing any to perish*, but

(u) Reu. 2. 21.

(u) *giueth* (the wicked) *time to repent*;

(x) Ezec. 24. 13.

(x) *Willing to haue vs cleansed*, euen when (y) *we will not:*) Therefore is it heere said, that he *in much Patience suffered the* (said) *vessels of wrath*: The same Apostle yet further also signifying most plainly, concerning

(y) See the marginal notes of the English Bible, of Anno 1585. in Ezec. 24. 13.

cerning euen the very same example of (z) *vessels vnto dishonor*, that (a) *If any shall cleanse himselfe from these, he shall be a vessell vnto honor.* So euident it is, that God doth not by his absolute decree ordaine or bind any to be a vessell of wrath or dishonor. And thus much in answere to the texts now obiected, onely I further note our Aduersaries partialitie, in translating as before *ordained to destruction*; whereas the words are (b) *made apt to destruction.*

(z) 2. Tim. 2. 20.

(a) 2. Tim. 2. 21.

* M. Fulke in his Translation annexed to the Rhemish Testament.

(b) The originall words are καταρτισμενα εις απωλειαν, for which the Latine interpreter readeth, aptata in interitum. And though it were Ordained, yet is it to be vnderstood in respect of sinne foreseene, and not of Gods other pretended absolute decree of reprobation, without respect had to sinne.

Ninthly is obiected, how it is said in the Acts, (c) *As many as were ordained to eternall life beleeued:* whereunto I answere with (d) *Hemingius* (a learned Protestant) that the circumstance of the place explaineth the difficultie thereof, and therefore I say; first, That the text obiected is deliuered by Saint *Luke*, as opposite to the (e) foresaid error of the

(c) Act. 13. 48.

(d) Heming. lib. de Grat. vniuers. p. 23. & 24.

(e) See herevnto are cap. 4. sect. 3. and also in the margent there, at the letter n.

Iewes, who thought that the promises of grace, through the *Messias*, pertained onely to them, and their carnall succession, (as being ordained to eternall life) and not at all to the Gentiles: which error is there confuted in these words (f) *To you it behoued vs first to speake the word of God; But because you repell it, &c. Behold we turne to the Gentiles.* In further proofe whereof is there also alledged the prophesie of ESAY, (g) *I haue put thee to be a light of the Gentiles, that thou mayest be saluation vnto the end of the earth:* And then it is immediately after said, (h) *The Gentiles hearing it were glad, and* (beleeuing) *glorified the word of God:* Whereupon is next after inferred (as is obiected) *there beleeued as many as were ordained to eternall life*, whereat (i) *the Iewes stirred vp persecution:* The meaning hereof therefore, is in confutation of the Iewes error, that as it is said to the Romans, that the Gospell (k) *was published among all Nations, according as the*

(f) Act.13.46

(g) Act.13.47. and Esay 49.6.

(h) Act.13.48.

(i) Act.13.50.

(k) Rom.16.26.

the * Ordinance of the eternall God: So heere also it is according to the sence and meaning of the saying obiected) inferred, as against the foresaid error of the Iewes, that many of the Gentiles beleeued (for them only doth the saying obiected concerne) and therefore that they also were ordained to eternall life. Secondly, I further say, that to insist or inferre vpon the words, according to our Aduersaries sence, is wholly absurde: for it is said, That (l) *the whole Citie almost, came together to heare* that Sermon, amongst whom, no-doubt, were men, women, yong and old of all sorts. Now to thinke that Saint *Luke* (contrary to so many other (m) forefaid testimonies of Scripture) should intend, that so many of the said Citie as were not conuerted at their hearing of that Sermon, were all of them Reprobates, and could not afterwards bee reduced to beleeue, is more then improbable: for it is euident, that vpon like-publishing of the

* The words are κατὰ διάταγὴν, which is, secundum adordinationem.

(l) Act. 13. 44.

(m) See the Scriptures alledged hereto-fore, chap. 5. sect. 2.

the Gospell to great Cities and Assemblies, some are conuerted sooner, and some later, and many a one becommeth in the end faithfull, who at his first or second hearing of the Word is not perswaded. Thirdly and lastly, though our Aduersaries strange inference were admitted, yet it doth not argue a reall reprobation or ordaining to damnation, without respect of sinne foreseene, but only a not ordaining to mercie, or a iust leauing of them vndelinered from the guiltinesse of sin foreseene.

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Tenthly is obiected, that the Incest of *Absolon*, is in the Scriptures said to be Gods (n) worke: that also God caused (o) DAVID *to number the people*: that the (p) *Lord commanded* SEMEY *to curse* DAVID: and appointed Satan to bee (q) *a false spirit in the mouth of* ACHABS *Prophets*, for the deceiuing of *Achab*. Whereunto I answere two things in generall, First, That for so much as nothing can bee done without

Gods

(n) 2. Sam. 2. 21. 22. obiected by Caluin. Instit. lib. 2. cap. 18. sect. 1.

(o) 2. Sam. 24. 1.

(p) 2. Sam. 16. 10.

(q) 1. Kings 22. 21. 23. obiected by Caluin. Institut. lib. 1. cap. 18. sect. 3. and 4.

Gods permiſſion, the Scriptures therefore vſually and often (as I haue (r) before ſhewed) reporteth things as done by God, which are done onely by his permiſſion. Secondly, that when as God in puniſhment of former ſinnes, permitteth any thing to that, or any other like certaine end, it is ſometimes alſo (according to a certaine figure) ſaid, that God cauſeth or commandeth it: So in the foreſaid example of Gods cauſing *Dauid* to number the people, it is accordingly explained elſewhere, That (ſ) *Satan prouoked* DAVID *to number them*: in ſo much as our Aduerſaries themſelues in their marginall notes vpon the foreſaid place obiected, doe explaine and anſwer thereto with vs; ſaying, (t) *The Lord permitted Satan*, as (appeareth, 1. *Chron.* 21. 1. So likewiſe doth Saint *Auguſtine* and the learned Proteſtants anſwere to the foreſaid ſeuerall examples obiected, concerning (u) *Semei* and

(r) See before chap. 4. ſect. 3.
(ſ) 1. Chron. 21. 1.
(t) See the marginal notes of the Engliſh Bible of Anno 1576. in 2 Sam. 24. 1. at the letter b.
(u) S. Auguſt. in lib. de Grat. & lib. Arbit. cap. 20. ſarth, Quomodo dixerit Dominus Semei maledicere Dauid, quis ſapiens &c. intelliget? Deus enim iubendo dixit, &c. ſi iubendo &c. permittendo &c. laudandus &c. tius quam &c. niendus &c. And ſee Diſput. Theolog. Prouidentia Dei perſide Dom. Marbachio, ſect. 142.

of Achab. So also doth *Iohn Knox*, (though our professed aduersarie euen in this question) speaking of (y) *the tyranny of* PHARAOH, *the cursing of* SEMEY, *and the Incest of* ABSOLON, acknowledge and affirme that (z) *neither to* PHARAO, *neither to* SEMEY, *nor yet to any other reprobate, doth God giue either wicked commandement or euill thought*, &c. And aboue all, so lastly doth Almightie God himselfe mentioning the sinfull action of the people, explaine this point, saying, (a) *I commanded it not, nor spake it, neither came it into my minde*: so farre was God from intending, willing, or procuring the same.

(x) Aug. de Gr. & lib. Arbit. cap. 23. sayth, Cum autem Deus, ego dominus, decepit propheram illum, & quem vult indurat, eius meritа cogitate, quem iuste obdurari & sedu. permittit: And see Disput. Theolog. de Prouidentia Dei, sect. 143. 142. Where is al edged Saint Augustine, saying hereof, Dixit quis de- Achab? prosiliit spiritus mendax vt, adeo Deus nec est, nec vult esse author vel causa peccati: And in the further explication hereof from the Scriptures, reade Ieremie 14. 14. & 23. 21. & 29. 9. (y) Knox against the aduersaries of Gods religion, pag. 374. (z) Knox ibidem. (a) Hiere-

THE CONCLVSION.

BY this briefe or cursorie Discourse, it appeareth that our Catholike doctrine, concerning the promises, is grounded vpon manifest Scriptures, not taken in our priuate sense; but according to the doctrine and explication, as well of the old and later Iewes, as also of the ancient Fathers of the Primitiue Church, whose agreeable iudgements herein, are in this discourse made plaine, not by their doubtfull sayings, but by their sundry testimonies, so euidently perspicuous and vnauoidable, that such of our learned Aduersaries as stand against vs, euen in these questions, are yet withall alledged in troupes, as acknowledging, and thereupon reiecting the foresaid doctrine and expositions in our behalfe, of the said Iewes and ancient Fathers. In so much also, that many, or rather most of our no lesse learned Aduersaries, discerning their other brethrens foresaid contrarie doctrine to bee so manifestly and plainly refuted and confuted, haue therefore (as

appeareth by very many examples therein of alledged throughout this Discourse) now at the last, vpon a second and better consideration vtterly abandoned and reiected the same. All which being made so plaine and demonstratiue; what now remaineth for those whose abused iudgements, misperswasion and errour, hath heretofore blinded, but that setting aside all singularitie and preindice of opinion, they should humbly captinate their vnderstanding into the obedience of faith. And finally, euery one beware of these so dangerous pretended Reformations made by Nouelistes, seeing that whereto they lastly resolue is Iudaisme, Turcisme, Atheisme, Blasphemie against God, Presumption and Desperation to man.

FINIS.